WOMAN'S WORK

FOR

WOMAN.

A Union Magazine.

PUBLISHED MONTHLY BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH,

No. 1334 Chestnut Street, Philadelphia,

AND THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST,

Room 48 McCormick Block, Chicago.

NOVEMBER, 1885.

SUBSCRIPTION, 60 CENTS PER ANNUM.

CONTENTS.

Woman's Foreign Missionary Society of the Presbyterian Church.

Woman's Work for Woman..... 365
Woman's Work for Woman and Our Mission Field..... 368
Missionary Ladies in South America.. 370
The War in U. S. Colombia..... 373
A Day in the Interior of Brazil..... 374
Suggestions for Study..... 376
My Refuge..... 381
Protestantism in Mexico..... 386

LETTERS FROM OUR MISSIONARIES.

China: Mrs. J. B. Neal, Chefoo..... 387
Miss Harriet Lewis, Canton... 388
China: Miss Mary Fulton, Canton..... 388
Japan: Miss Bessie Milliken, Tokio... 389

AT HOME.

Monday Evenings at Mrs. Gray's..... 390
Here and Hereafter..... 395
Current Literature and Missions. 395
Subject for Prayer Meeting..... 396
Helps for our Workers..... 396
New Auxiliaries..... 397
New Life Members..... 397
Receipts..... 397

Woman's Presbyterian Board of Missions of the Northwest.

Missionary Ladies in South America.. 370
Concepcion, Chili..... 370
The Fiftieth Year in Oroomiah..... 379
Fresnillo, Mexico..... 382
Passages of Scripture..... 398
Missionaries..... 398
New Life Members..... 399
New Auxiliaries..... 399
Receipts..... 399

WOMAN'S WORK FOR WOMAN

Is published monthly by the WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, and the WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST. Terms, **60** cents per annum, in advance, including postage.

COMMITTEE ON PUBLICATIONS, W. F. M. S.

MRS. CHAS. P. TURNER, MRS. S. C. PERKINS, MRS. J. M. FISHBURN, MRS. D. R. POSEY, MISS H. M. JOHNSON, MISS L. FLANIGEN, MISS S. W. DU BOIS, MISS M. B. SMITH, MRS. PERIT DULLES.

EDITORIAL COMMITTEE, W. P. B. M.

MRS. GEO. H. LAFLIN, MRS. WM. BLAIR, MRS. H. D. PENFIELD, MRS. W. H. ROCKWOOD, MRS. N. D. PRATT, MRS. S. J. RHEA, MRS. M. W. CAMPBELL.

CHILDREN'S WORK FOR CHILDREN

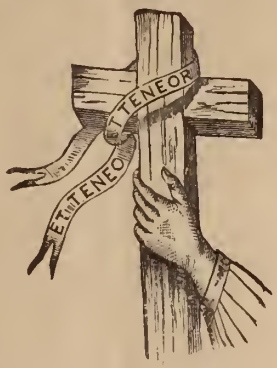
Is published monthly under the auspices of the BOARD OF FOREIGN MISSIONS OF THE PRESBYTERIAN CHURCH, by the WOMAN'S FOREIGN MISSIONARY ORGANIZATIONS.

Single copies, post-paid, in advance, ... 35 cents.
5 copies, or more, *sent in one package, and addressed to one person*, each, ... 25 cents.

☞ Each Magazine is discontinued when the subscription has expired. Give your EXACT ADDRESS in *every letter* (including the *Mrs.* or *Miss*), and when an address is to be changed, send *both* the OLD one and the NEW. If any mistake occurs, let us know of it *at once*, that it may be corrected.

☞ All orders must be accompanied by the money. Fractional parts of a dollar may be sent in postage stamps (*ones only*) *when the amount cannot be sent in any other form.*

Woman's Work for Woman.



Vol. XV. NOVEMBER, 1885. No. 11.

"WOMAN'S WORK FOR WOMAN."

April, 1871—November, 1885.

As we write these words, memory goes back to that first number of the magazine whose name stands above. Let us take a look at it and its successors, before we bid farewell to its present form to welcome the new old friend which will greet us as the December number.

That *Woman's Work* for April, 1871! How anxiously yet eagerly we looked for and then looked at its fair face, as it came from the printer's hands into our own! We verily thought that nothing in the way of a religious periodical ever was more beautiful or more interesting than just that modest little book. We held it almost reverently in our hands, realizing with joy and thankfulness that we were now about to speak of the work which had already become dear to us with a louder voice than had hitherto been ours, and to a larger audience than we had yet reached. It was to be a quarterly of 48 pages, with a list of about 500 subscribers.

It will not be without interest to glance at the contents of, and the contributors to, that first number. Miss Loring, known afterwards so well as the promoter and strengthener of foreign mission work among our societies at home, then wrote from Beirut, Syria, whither she had recently gone. Mrs. Walsh, Miss N. Dickey (now Mrs. Tracy), Miss M. B. Thompson (now Mrs. C. B. Newton) of India, Miss Hattie Noyes and Mr. C. W. Mateer of China, made

up the foreign correspondence, each expressing interest in and sympathy with the new movement of women at home. A list of eleven missionaries is given as being supported by the society—five of whom still remain under our care, two have died, three have withdrawn from the service of the Board, and one has been transferred to another society. Appeals are made on behalf of special work in China and in Persia, and instructions are given with constitutions for the forming of auxiliaries and bands, while earnest calls for the co-operation of the women of the Church are uttered with no uncertain sound. The one poem in the book is the beautiful one "The Voice in the Twilight," by "K. H. J.," which has since appeared in many forms and places, but which was written expressly for this first number of *Woman's Work*. There are extracts from home-letters, rejoicing in the formation of the Woman's Foreign Missionary Society; there is a department for the children; the announcement is made that the Woman's Board of the Northwest would thereafter unite in the publication of the magazine; and the possibility is mentioned that the New York Board might do the same. A list of 65 life-members, 37 auxiliaries and 23 bands, with the receipts of the treasurer up to that time, amounting to $4834.71 (appropriation of money given with each sum), complete the contents of the book.

This *Woman's Work* for April, 1871, is not to be despised in its record of the "day of small things." When laid side by side with any number of recent years, it does indeed bear the marks of immaturity and weakness; yet even in that early stage of its existence it has the elements of power and growth clearly defined and plainly visible. Every word of that number bears the evidence of awakening, on the part of at least a few women, to an entirely new sense of duty and privilege, and utters a response to the call which had come to them, as they believed, from God.

After one year of experiment as a quarterly publication, *Woman's Work* was issued as a bi-monthly, and in 1875 its success was so assured that it was decided to publish it monthly. The subscription list had then reached nearly 10,000—about the figure at which it has remained ever since—being self-supporting from the second year of its existence.

Miss J. C. Thompson was the editor of the magazine from the beginning until February, 1883, when she laid down the pen which she had so faithfully used for her Master, obeying His call to enter into her rest. For a brief period before her successor was found, *Miss S. B. Loring* took the editorial work, and carried it well across the bridge, to give it into the hands of *Miss Mary I. Lombard*, since its successful editor.

Fourteen goodly volumes now testify to the steady flowing of the

stream of correspondence, contribution, literary work of no mean order, records of the general onward progress of the kingdom and of the constant advancement of the particular work with which the magazine has to do. Never a number has been issued without more material being on hand than could find room in its pages. And while they have been keenly conscious of imperfections and faults, its editor and the committee associated with her have never had cause to be ashamed of any number which went forth from their hands. Other publications have often quoted from its pages, with or without credit being given, and words have come many a time to its editor which were better than those merely of praise or approbation, because they told of real good done in the informing of minds and the quickening of souls on the subject of foreign missions.

And now we have come to the point where it is deemed best for our beloved magazine to take a new departure, one which in a measure removes it from our immediate care and supervision. The Woman's Board of Missions of the Northwest and our own have, with great harmony and success and with mutual satisfaction, united in its publication during all these years; but for many reasons it has become evident to them and to us that one magazine should represent the interests of all the women's societies connected with the Board of Foreign Missions. We were also led to believe that it would promote the unity of our work, and bind us more closely to the Foreign Board, if that one magazine should be published from 23 Centre Street, the Board's headquarters. While, therefore, our womanly hearts ached with the thought of parting in any degree from this child of our love and our prayers, yet loving more the work itself than any subordinate part thereof, and believing that the hand of God was in the proposed change, we gave our deliberate and free consent to the new plans.

We bring our *Woman's Work for Woman* then, in its familiar form and as the organ of only two societies, to an end with this November number. We hold its hand in ours, and lead it cheerfully forth to the wider field and larger place which it is to occupy. We shall look after it with longing, perhaps not with quite tearless eyes, but we commit it into the hands which are in future to care for it, with full faith and confidence that there will thereby be gain to it and to us, and that it will take on new life and power under its changed conditions. Our interest in it will be large and our share in its conduct and contents proportionate to our society's work and receipts.

Let us beg you, our readers for these many years, to carry over to this new form of your old friend your heartiest sympathy and support. It will rest largely with you to make it successful or

otherwise; and as it succeeds or fails an impetus or a check will be given to our work for women in heathen lands. We will not, however, regard the possibility of failure: it is not in our minds or on our books. Step by step has this change been considered and prayed over, and God will not let an undertaking thus begun and thus continued fail to do its work for Him.

May He bless the new enterprise even more abundantly than He has blessed the old ever since April, 1871!

M. H. P.,
On behalf of the Publication Committee of
Woman's Foreign Missionary Society.

WOMAN'S WORK FOR WOMAN AND OUR MISSION FIELD.

THESE two names, as representing two distinct publications, are quite familiar to Presbyterian women working for foreign missions. They are soon to represent but *one* periodical, and that one is to be the organ of all of the women's societies or boards connected with the Board of Foreign Missions of the Presbyterian Church. Unity with each other, and closer union with the last-mentioned Board, are the reasons for having but one magazine, and for publishing that one at 23 Centre Street, New York, the headquarters of the said Board.

No argument is needful to prove that it will be for the interest of the work of woman for woman in heathen lands to have the sisterhood at home as much one in aim, in method, in movement, as is possible; nor can there be any doubt that such unity will be greatly promoted by the publication of one magazine as the organ of all. The more closely also this woman's work is identified with, while distinguished from, the general work of the Assembly's Board, the more truly Presbyterian is its position in the Church of God.

These two objects, therefore, are sought by the changes which will give in December (1885) the first number of a new magazine bearing the name standing above. Miss Ellen C. Parsons is the editor. The place of publication and of subscription is 23 Centre Street, New York city. The January number (1886) will begin the volume. A word on each of these points.

Miss Ellen C. Parsons was for a number of years a missionary of the American Board of Commissioners of Foreign Missions in Constantinople, Turkey, returning from there a few years ago on account of ill health. She has recently been a valued teacher in Mount Holyoke Seminary, and now undertakes this new work in obedience to what seems a plain call from God. She will need, as she will surely have, the prayers of her sisters in this as yet untried field of labor.

All subscriptions to this new magazine must be sent to 23 *Centre Street, New York city*, with full name (Mrs. or Miss) and post-office address of subscriber. The price of subscription will be the same for the new magazine as for the old, viz., 60 cents a year. Subscribers to *Woman's Work for Woman* or to *Our Mission Field*, whose subscriptions have not yet expired, will receive the new magazine in place of the old for the remainder of their year.

The volume will begin with January, 1886—the December (1885) number being sent as a specimen. It will be desirable, but not compulsory, to have subscriptions begin with the year. The Editorial Committee, who stand immediately behind the editor, earnestly entreat that all who have hitherto taken either of the two magazines above referred to, or any who may read this having hitherto taken neither, will do all in their power to extend the circulation of this new publication.

It will be larger than either of the old magazines; will have 24 pages, with two columns on a page; will be illustrated; will have letters and articles from missionaries of all the five woman's societies; and will have information from the outside world bearing upon mission work and fields.

Do not expect an altogether unfamiliar face to look in upon you when this new friend appears. You will recognize many of the old features, and will realize that the same blessed Spirit gives to it life and power. Take it into your home, give it your support, and before long it will win its own way to your heart.

N. B.—After November 1st all subscriptions to *Woman's Work* should be sent to

WOMAN'S WORK AND OUR MISSION FIELD,
23 Centre Street,
New York City.

Remittances should be made payable to
Mrs. H. H. Fry, *General Secretary*.

All orders for Children's Work for Children are to be addressed as formerly to

1334 Chestnut Street,
Philadelphia, Pa.

It is reported on very good authority that the wife of the Chinese statesman Prince Li Hung Chang has professed Christianity. We anxiously await confirmation of the statement, as the position of this lady, as wife of the prime minister, will doubtless enable her to use no small amount of influence in favor of her Christian fellow countrymen.

South America.

MISSIONARY LADIES IN SOUTH AMERICA.

REPRESENTING THE W. F. M. S.

Mrs. M. E. Caldwell, Bogota, U. S. of Colombia.
Mrs. T. H. Candor, Bogota, U. S. of Colombia.
Miss Maria B. Franks, Bogota, U. S. of Colombia.
Miss Ella Kuhl, Sao Paulo, Brazil.
Miss M. Dascomb, " "
Mrs. J. Beatty Howell, Sao Paulo, Brazil.
Mrs. George A. Landes, Botucatú, Brazil.
Mrs. John F. DaGama.
Miss Phœbe R. Thomas.
Mrs. J. M. Kyle, Rio Janeiro, Brazil.
Miss Gaston, Bahia, Brazil.

REPRESENTING THE W. P. B. M. OF THE NORTHWEST.

Miss Eva DaGama, Rio Claro, Brazil.
*Mrs. J. T. Houston, Rio de Janeiro, Brazil.

CONCEPCION, CHILI.

REV. J. F. GARVIN.

WE have here a small band of Christians who gather every Sunday evening to hear the preaching of the word. Since the 8th of March I have had charge of this service, alternating my own labored translations with sermons kindly lent me by others longer in the field. Our services are held in a rented room, neatly furnished with benches, pulpit and organ. The Chiliau helper conducts the Sabbath-school, and the prayer-meeting Friday evenings. We have some members who live seven miles out of Concepcion, and they attend only the communion services, which are held every two months. Others have removed from the city too far to come at all. So far as possible we carry on correspondence with these members, sending them papers and tracts. Then, as everywhere, there are some who came into the church for the loaves and fishes; these have fallen away. So the number of members who regularly attend our meetings is small. There are a number inquiring the way, whom we hope to see very soon trusting in Jesus for salvation. A young saddler has shown his respect for the teachings of the Bible by changing his place of employment at a pecuniary sacrifice, in order to avoid working on the Sabbath. Still further, he forfeits half a day's wages every week that he may leave his work an hour earlier in the evening and attend night-school. He is eager to learn, and manifests a good spirit. There are many in this city who look with favor upon the "Protestant religion," own Bibles and other Protestant books, but are not willing to come to our humble chapel. These people are

* In this country.

reached by our mission paper, "*El Heraldo*," which is distributed gratuitously, and is eagerly read by many.

Leaving further mention of the work here in Concepcion for another letter, I will give you a translation of part of a letter from Constitucion, a small town on the coast between this city and Valparaiso. The writer, Mr. A. J. Vidaurre, is a graduate of the Jesuit seminary in Santiago, and for some years has been postmaster in Constitucion. He is a young man, and is pronounced, by those members of the mission who have heard him, to be an able and earnest speaker, while he certainly has been signally blessed of God in his efforts to lead others into the light he himself has found. As he states, he came to the knowledge of the mission through the "*Republicano*," at that time published in Concepcion. He has from that time been a constant contributor to the paper, his articles always being timely and interesting as well as instructive. He says:

"It is about two years ago that a young lady of this place loaned me a copy of the Holy Scriptures, having heard of my great desire to read the sacred text. As I progressed in my studies, I was convinced of the error in which I had lived for so many years. At last I published in '*El Republicano*' an article concerning the papacy. This put me in communication with my dear friend and brother Mr. Curtis, who gave me a copy of the sacred Scriptures, and various other works which have been of great usefulness to me. I continued my studies, and their fruits, arranged in the form of articles, appeared in '*El Republicano*,' at first signed with my initials and after some time with my full name. A little later I wrote a little pamphlet under the title 'The Truth.' . . . This gained for me the bitter persecution of the priest of this place, which continues to the present time. During all this time I lost no opportunity of speaking in favor of my good and new ideas—now in the club, now in houses which I visited, now in gatherings of friends in my own house, and now through the local press and the '*Republicano*' of Concepcion. In view of the favorable acceptance of my poor efforts, I thought it would be well to establish an evangelical chapel. The idea was taken up with enthusiasm by all. . . . I wrote to Mr. Curtis, and he to Dr. Trumbull, to solicit funds and aid. He had the kindness to aid me at once with $200. Heading a subscription list with that amount, I canvassed the town, knocking at the doors of all those who love morality, and they helped me both with money and moral co-operation and influence. January 1, I rented a moderately-commodious place, and began to arrange it for a chapel. Of the more than $400 collected all was expended, and there remained a debt of $12. The chapel was dedicated the first of February, Dr.

Trumbull and Mr. Lopez assisting. Since then we have had, without interruption, evangelical meetings every Sunday and Wednesday. The enthusiasm was marked and daily increased. When it was thought best to definitely organize a church, the co-operation of the Presbytery was solicited, and Mr. Lester and Mr. Allis came and organized the church, celebrating the Lord's Supper April 5, 11 persons participating. [The number was afterwards increased to 20.] The regular average attendance has been 100, there being times when the congregation exceeded 200. The attendance at Sunday-school averages 10; the total number enrolled 16. . . . In view of the fact that the services could not be maintained without money, I proposed that each one contribute something monthly for the expenses, and in spite of their poverty 50 persons have subscribed for this purpose $29.50 per month. Having noted the need of an organ, a subscription was raised for obtaining one. Very soon $100 was collected. This I sent to Dr. Trumbull, and the organ is now in our chapel lending its services to our worship. It arrived somewhat out of repair, but with new gifts it was repaired, leaving something over. The enthusiasm grows more and more, and now the place is insufficient to contain the congregations. In the neighboring towns there is much interest, and I am continually receiving requests for Bibles, Testaments and tracts. Among the regular attendants there are some 15 women, the greater part married and occupying a good position in the society of the town. . . . I do not cease to give thanks to God for the blessing which He has bestowed upon my insufficient work. I can see the hand of God in it all."

Such is Mr. V.'s account of this truly wonderful work of God's Spirit. We cannot estimate the influence which is being exerted throughout this country by the Bibles and religious books and papers circulated by the Valparaiso Bible Society and our mission. May God raise up many more such laborers for His vineyard here and elsewhere. The young lady who plays the organ in Constitucion is the daughter of a poor widow and the only support of her mother. When the proposition was first made to her that she should serve as organist in the Protestant chapel she declined, because she had always been a good Catholic; but filial love prevailed, and for her mother's sake she accepted the offer, with its small income. But this incensed the priest, who through his niece threatened this young lady with excommunication if she should aid the Protestants. I wish I could send you her reply. Without any bitterness she calmly reminded him that for five years she played the organ in the parish church without the least compensation or any assistance in their straitened circumstances. In reply to the charge that she was forsaking her God and Chris-

tianity, and would be cast off by her church, she said she had found that they worshipped God in the chapel, and that she could confess to Jesus Christ and have her sins forgiven without the intervention of any priest. This gained for her bitter persecution, and the priest spoke against her publicly the next Sunday in the church. Mr. Vidaurre himself has had to suffer for the faith. When quite recently he went to Santiago to see his mother, she refused to have anything to do with him so long as he remained a Protestant. - Such is the Christian (?) teaching of the church of Rome in Chili. They call us Protestants devils and the Bible the devil's book. Only yesterday I heard a little girl say to her mother as I passed the door, "*No ve el diablo, mamma?*" (Don't you see the devil, mamma?) A former servant of ours, who had frequently attended the chapel, was prevailed upon while sick in the hospital to confess to the priest. When he learned that she had been to the Protestant chapel he frightened her by telling her that all who crossed its threshold were going to *inferno* (hell), and extracted a promise from her that she would never attend our services again. But brighter days are in store for these poor people, I firmly believe, and for that end we are working and waiting. We are not alone. The Lord of Hosts is on our side, and in His own time we shall see the truth triumphant. We are the more encouraged to hope for a speedy improvement here because we know that many hearts at home are interested in and praying for us and our work. May God hear those prayers and send to each one rich spiritual blessings for His dear Son's sake.

THE war cloud which rests upon the United States of Colombia has cast a heavy shadow upon the work of our missionaries at Bogota. Under date of June 22, Miss Franks writes:

"Oh, this war! if it would only come to some kind of an end and permit us to hear from our friends once more. I judge from your letter that you do not know that we are completely shut in from all parts of the world; no communication whatever, no letters, no papers, *nothing*. Can you picture to yourself the isolation, the longings and the intense homesickness one feels? We hear of mails coming, but few arrive. No papers are allowed to come to any one but the friends of the government, not even to foreigners, who have no sympathy with either side. It requires very much faith to be resigned to these things, I assure you."

Later, under date of August 18, she writes: "There is no prospect of things being any better; the situation is daily growing worse, and if the government party gain, the work here will suffer. Pray for the overthrowing of the enemies to religious liberty and education and the circulation of God's word."

A DAY IN THE INTERIOR OF BRAZIL.

P. R. T.

If you are used to long rides on horseback, I am sure some of you would have been glad to have joined our pleasant party on the 3d of last May. Mr. Chamberlain had been asked to preach in a little farm-house some fourteen or fifteen miles from Sao Paulo, and he invited me to join his little party, which consisted of his wife and two oldest children, Laura, a young girl just in her teens, and Pierce, who, though only eleven, is always ready to do a kindness, especially when there is to be a horseback party. On this morning, which, by the way, was the first pleasant morning we had had for ten days, Pierce started off bright and early, before I was awake, and walked two miles to get Cabrito for me. The word *cabrito* means a little goat; but this Cabrito of which I speak is a fine black horse, which a kind friend has lent me several times to ride.

Business having detained Mr. Chamberlain, we did not get off until 8.30 A.M., when our little cavalcade of five, accompanied by our usual escort, Mentor, a big Newfoundland dog, started off in good spirits. Pierce ought to have felt quite like a traveller, as he rode with saddle-bags, which contained lunch, wraps and a package of tracts, hymns and papers.

Our road lay through open fields of beautiful rolling country, which gave us a great variety of natural scenery, for in all this long ride there was nothing of cultivation to add to or detract from the natural scenery. Here and there were clumps of the graceful bamboos, sometimes a few clusters of banana trees, with their large bunches of fruit; now and then a palm tree, but they could not be called stately, as we are too far south for them to thrive well, and they are rather sorrowful in appearance, like strangers in a strange land. One thing that pleased me much was to see the aloes in flower, for though this is the fourth year I have spent in Brazil, it is the first year that I have seen this stately and beautiful flower, and it was a great satisfaction to see it at last.

After riding nearly twelve miles, we came to a river without a bridge. Mentor jumped in and enjoyed a good swim up the river, then swam across; but on the other side of the river was a ferry-boat, which came to our assistance, and we were soon safely landed on the other side. At the river we were met by a son of the man to whom we were going, he having come three miles to act as guide and escort.

After a ride of three hours and a half we reached our place of destination, a small house with earthen floor, and no ceiling but the tile roof, and were pleasantly greeted by our host, Senhor Henrique,

José de Cumargo and some forty people, who had gathered to hear what message Mr. Chamberlain had brought them. Two or three of the women had walked about four miles, carrying little babies in their arms, they were so eager to hear of the word of life. The message for them that day was, "God for us, God with us, God in us." Could there have been a better one?

It would have seemed to some of our ministers at home a strange church and congregation. Mr. Chamberlain stood in a doorway, where he could be seen and heard by the people in the three little rooms—bed-room, dining-room and hall-room—seated on stools, benches, bed and table; and yet, with all these accommodations, a few stood. But the message was earnestly given and gladly received, and we could not but feel that the promise that "Where two or three are gathered together in my name, there am I in the midst of them," was fulfilled.

When the service was over, Mr. Chamberlain gathered the children around him to sing some hymns; among those sung were "Come to the Saviour, make no delay," and other Moody and Sankey hymns, which are well translated into the Portuguese. When they had sung the few they knew, we sang two or three that were new to them, so that they might learn the music, and afterwards Senhor Henrique would help them learn the words.

But I must tell you something about Senhor Henrique. He is the only Protestant Christian in that neighborhood; and for a long time after he became a Christian his neighbors would not have anything to do with him. They were afraid of him, and would ask one another if they knew what had happened to him. "Why," they said, "he is lost; he has become a Christian;" but his life has been such that at last he has regained their confidence, and instead of being afraid of him they now seek his advice, and feel that he is a better, because a truer, friend than he ever was before.

He comes to Sao Paulo nearly every Saturday afternoon, so as to attend church on Sunday; he listens most attentively, and then goes home either Sunday afternoon or Monday morning, and tells his family of the things he has heard in church. He has a large family of nineteen children; four or five are married, but the two youngest are little fellows, six and eight years of age—two bright little boys. Senhor Henrique feels very badly because they have no school for the children, and tries to teach them himself; but he can only teach them to read and write. Yes, he teaches them more than this, for he gathers them around him night and morning, and has family prayers, and teaches them from the Bible and hymn-book. He says there are 130 children in the neighborhood old enough to attend school, and he has applied to the government for a public school, but as yet they have paid no attention to his re-

quest. It made me sad to think how ungrateful I had often been for the very blessings for which these poor people were craving, and I could almost have wished that I could be two or three strong persons, instead of one very weak one, so that I might stay there to teach, without neglecting the little kindergarten of which I have charge here in Sao Paulo.

Our kind host and hostess would not listen to our leaving without taking dinner with them; but immediately after dinner we were obliged to say good-by, as we had such a long ride before us, and by quarter after four we were on our homeward way. We will not soon forget our pleasant visit there, nor the beautiful ride home, when the hills and valleys were bathed in the glorious light of the setting sun; but the sun bade us good-night nearly an hour before we reached home.

SUGGESTIONS FOR STUDY.

BRAZIL.

This empire, with its 3,288,000 square miles, embraces about three-sevenths of all South America. The population is estimated at 12,000,000. The people speak the Portuguese language. For an outline of Brazilian history, consult any good cyclopedia; for descriptions of the country, read Smith's "Brazil," published by the Scribners.

The Presbyterian Church does mission work in four of the twenty provinces, viz., Bahia, Rio de Janeiro, Sao Paulo and Minas Geraes.

Rio de Janeiro, the capital of Brazil, is a city of 400,000 inhabitants. Turn to the *Foreign Missionary*, August, 1884, for a brief account of the bay—"which is justly said to rival the Bay of Naples in beauty"—Mount Corvocado and the Botanical Gardens. Facts about the province and city may be gleaned from Carpenter's "Round about Rio" and from an article in *Scribner*, October, 1879. Our mission was established in 1859. The church now numbers 205 members. Rev. A. B. Trajano is the native pastor. Contributions last year were $500 more than the previous year. A second church is to be organized soon.

Sao Paulo.—A Jesuit school was founded here in 1855, since which time a city has grown up, numbering now 35,000 inhabitants. It is a great educational centre, and is called the Athens of Brazil. One of the historians, speaking of the influence of the city, says, "The history of Sao Paulo is the history of Brazil."

A new Presbyterian church was dedicated January 6, 1884. Read the account of this service, by a native woman, Donna Palmyra Leite, in *Woman's Work*, November, 1884. The address of Dr. Piza Almeida, a representative of the provincial government, at the laying of the corner-stone, shows the attitude of some influential Brazilians towards the Protestant Church. See *Woman's Work*, August, 1884. Part of the money for the building of this church came from the United States. Read in *Foreign Missionary*, October, 1884, expressions of gratitude from the congregation.

See *Woman's Work*, January, 1885, for the account which Senhor Miguel Torres, one of our native ministers, gives of his own conversion.

Look up history of the school in Sao Paulo. During the past year

there were 150 pupils of both sexes. In the last *Annual Report* of the Board of Foreign Missions, p. 36, two incidents are given of pupils from the province of Minas Geraes. Read in *Woman's Work*, January, 1885, about Mr. Boyle's tour in Minas and Goyas. Also in *Foreign Missionary*, August, 1884, of how one Bible resulted in the organization of a church.

MOUNT CORVOCADO.

UNITED STATES OF COLOMBIA.

What was the country called previous to 1860? How many states in the republic? Name the president. Area, about 500,000 square miles. Population, nearly 3,000,000. In 1538, Bogota, a Spanish warrior, founded a city which he called Santa Fe de Bogota —"Holy Faith of Bogota." Read Lieut. Lemley's article in *Harper's Magazine*, June, 1885; also an article in *Woman's Work*, November, 1884, by Miss Franks.

Rev. H. B. Pratt, our first missionary, arrived at Bogota June 20, 1856. For history of the mission consult *Historical Sketch* and a file of *Annual Report* of the Board. See in *Foreign Missionary*, November, 1884, an interesting story of the missionary work done by the elder of the Bogota church and his family, who had removed to Caracas, Venezuela.

CHILI.

See questions and answers by Rev. A. M. Merwin in the *Question Book on South America*. Prepare a historical sketch of the late war. Markham's "War between Peru and Chili" may be found in the public libraries. The author, in his article "Peru" in *Encyclopedia Britannica*, vol. 18, gives a brief account of the conflict. Construct a revised map of South America for use at missionary meetings, showing the present boundaries between Chili, Bolivia and Peru.

Our mission stations in Chili are at Valparaiso, Santiago and Concepcion. Rev. W. H. Lester, in *Foreign Missionary*, June, 1883, describes the beautiful situation of Santiago, the capital of Chili. "Among the one hundred and fifty Roman Catholics who have united with the Presbyterian church in Valparaiso, about one-third have said that the turning-point in their religious experience took place while witnessing our celebration of the Lord's Supper." See in *Foreign Missionary*, May, 1885, an incident showing the power of the Bible, and describing the opening of a new mission at Constitucion. [By a typographical error the item locates this mission at Concepcion, where a church was organized in January, 1880.]

PUBLIC GARDENS OF RIO DE JANEIRO.

PERU.

Read Prescott's "Conquest of Peru," Markham's book and article mentioned above, and an article in *Harper's Magazine*, February, 1877.

Rev. J. M. Thompson, under the auspices of our Board, has taken charge of a union English-speaking church in Callao, near Lima. He calls loudly for laborers among the native Peruvians. Last spring he conducted the first Protestant service in Spanish ever held in Peru, and hopes to keep a little company of interested natives together until a missionary arrives. Read in *Foreign Missionary*, July, 1885, the story of Mrs. Peterson, the Swedish washerwoman, Peru's first Protestant missionary.

REV. A. B. ROBINSON.

GOWANDA, N. Y.

A GENTLEMAN was one day relating to a Quaker a tale of deep distress, and concluded very pathetically by saying, "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst right in that thou didst feel for thy neighbor, but didst thou feel in the right place—didst thou feel in thy pocket?"

THE FIFTIETH YEAR IN OROOMIAH.

BY MRS. L. C. VAN HOOK.

I ENJOYED the Jubilee very much, although unable to understand the language used; there is a language of the eye which does not need words, and of the lips which cannot be put into speech, and heart can meet heart and spirits blend around God's mercy-seat without exchange of articulate sound. It was good to be there to see that multitude of women in suitable, modest attire, cleanly, orderly; to observe their absorbed attention and note the appreciation and intense enjoyment reflected in their faces. Contrast this picture with some Miss Fiske paints in her early experience with these same women. "Behold ye among the heathen and regard and wonder marvellously, for I will work a work in your days which ye will not believe though it be told you." A large booth furnished accommodations for the fourteen or fifteen hundred people assembled. Syriac mottoes, in letters of green on white background, were put up over the platform. "Jubilee, 1835—1885." "Praise God, for his mercy endureth forever." "And ye shall sanctify the fiftieth year, it shall be a jubilee unto you." A young Nestorian presided at the organ, and a choir of college boys under Mr. Oldfather's direction led the singing, and to me the most inspiriting moment was when the throng lifted up their voices and sang,

"Blow ye the trumpet, blow,
The gladly solemn sound
Let all the nations know,
To earth's remotest bound.
The year of jubilee is come,
The year of jubilee is come."

The people spent the night on the premises, the women in the college building and yard, the men on the various roofs and under the trees. Thursday morning there were sunrise meetings, the principal one being a reunion of the school-girls. After breakfast there were prayer-meetings again until the time for regular exercises.

Sitting in Mrs. Shedd's pleasant parlor I wished you could see the throng of people pouring down the avenue to the garden where dinner was to be served, six or seven hundred men, in every variety of costume, from those "who had been to the countries" and returned in European dress, to the mountain Nestorian in heavily-embroidered clothing of brilliant colors and fantastic shape. Here a group of Armenians, and there a number of Jews who wished to know if Leviticus 25th would be read and asked to come up with the multitude that kept holy day. The white head-dresses and gay apparel of seven hundred and fifty women made the scene

appear like a moving flower-garden. Between rows of trees in the orchard, bolts of cloth were spread at each of which could be seated two hundred people. Posters showed where the delegations from the different villages were to sit, and the dinner was cooked out under the trees in great kettles holding from one half to two barrels.

The people were not fairly out of the yard when word came that there was an order for the arrest of eight Mohammedans who were accused of being Christians. It was rather a request from the governor to the gentlemen of the mission that these persons, whose names were given, should appear the next day, three hours after the morning call to prayer, at the judgment seat for examination. Of these, six were servants, teachers or otherwise in the employ of the mission, one was out of town and had been for a long time, and the last was a man who had been for three months suffering much persecution and had been sent away, but contrary to every plan and desire had a few hours before returned to the city. The missionaries met in solemn and prayerful consultation, and it was decided that a crisis had come and that it was not expedient to temporize with the authorities, but the officers should be informed which of the persons in the employ of the mission were at the college and which were in the city, and that these men should be advised to appear according to the summons and answer for their faith. The greatest fears were entertained for Said Aga, the one who had just returned to the city, as he was considered their leader and it was known that his life had been determined upon. In the evening he came in to Mr. Labaree's. When sorrow was expressed for the strait in which he was found, he said, "It is the last trial, and now the gate will open to the other side." Mr. Labaree asked him what he thought the result would be. He replied, "I may be sent to prison or remanded to Tabriz for further trial, or I may be delivered over to the Saids" (descendants of the prophet), which meant, they will run their daggers through me and drink my blood. Mr. Labaree read Matthew 10th from the 16th verse on, and it sounded rather different from what it used to in Sabbath-school at home. The Said prayed that death might be made easy, and above all that they might be kept from denying the Lord. I shall never forget the smile that illumined his face nor the solemnity of his farewell. The men all spent the night together, and in the morning went in a body before the governor.

My compensation for not knowing the language of the Jubilee was the privilege which the knowledge of Turkish gave me at this hour of going to the house of Said Aga and spending the time of anxious suspense with his wife and another of the Christian women, giving them the consolation of God's word and the sympa-

thy of a Christian sister. At last there was a loud knock at the gate, and one of the servants came rushing in saying that they were all safe. The governor had received orders to call them up for examination, but showed no desire to convict them, and questioned them in such a way that they were not obliged either to deny the faith or confess themselves Christians, which latter might have incited a mob that would have commenced with slaying those men and ended in massacring the entire Christian population, for there was a good deal of excitement. We heard of one man haranguing in these words: "What has Islam become that we allow these people to become Christians under our very eyes?" and it was also commonly reported that the Jubilee was the rejoicing of our people over the conversion of these Moslems. Said Aga's wife broke down completely when her husband returned. The men stopped to receive our congratulations, and then passed on to an upper chamber, while we knelt below and offered up our sacrifice of praise and thanksgiving to Him who has the hearts of rulers in His hand, and has said, "Not a sparrow shall fall to the ground without your Father, and ye are of more value than many sparrows." Mr. Labaree has since proposed to Said Aga that he go on a tour to some Mohammedan villages. He replied, "Whatever of fear I may have had is gone. I was dead and God gave me my life again. Henceforth I know nothing but Christ." He gave a touching reply when asked why he returned to the city when he knew the danger. "My heart wanted my little girl." He has but one child, a daughter about two years old.

MY REFUGE.

Written by Ellen L. Goreh, a Brahmin of the highest caste, adopted daughter of Rev. W. T. Stons, Bradford, England.

REPUBLISHED BY REQUEST.

In the secret of His presence how my soul delights to hide!
Oh, how precious are the lessons which I learn at Jesus' side!
Earthly cares can never vex me, neither trials lay me low,
For when Satan comes to tempt me, to the "secret place" I go.

When my soul is faint and thirsty, 'neath the shadow of His wing
There is cool and pleasant shelter, and a fresh and crystal spring;
And my Saviour rests beside me as we hold communion sweet;
If I tried I could not utter what He says when thus we meet.

Only this I know: I tell Him all my doubts and griefs and fears;
Oh, how patiently He listens, and my drooping soul He cheers.
Do you think He ne'er reproves me? What a false friend He would be
If He never, never told me of the sins which He must see!

Do you think that I could love Him half so well, or as I ought,
If He did not tell me plainly of each sinful word and thought?
No! He is very faithful, and that makes me trust Him more;
For I know that He does love me, though He wounds me very sore.

Would you like to know the sweetness of the secret of the Lord?
Go and hide beneath His shadow; this shall then be your reward;
And whene'er you leave the silence of that happy meeting place,
You must mind and bear the image of your Master in your face.

You will surely lose the blessing and the fullness of your joy
If you let dark clouds distress you and your inward peace destroy.
You may always be abiding, if you will, at Jesus' side;
In the secret of His presence you may every moment hide.

FRESNILLO, MEXICO.

MISS WILMA JACOBS.

You ask why we cannot accommodate more in this room, if formerly we could seat nearly one hundred for church services. In the first place, we have but four benches, with a sort of table in front, though with no arrangement underneath for books, which must be collected and distributed morning and afternoon—also slates, slate-pencils, rulers, etc.—and placed on my desk, which is not very large and holds many other things. Four benches hold eighteen children; three little girls have low chairs and sit at another kind of bench, which serves as their table; and one boy sits on a short sofa and has no table at all, so when he writes must borrow another scholar's seat.

We use about one-half of this large room. The blackboard is a little more than a yard square, and must stand on a sort of easel, as we cannot arrange the seats so as to have the board hang on the wall. The other half of this room contains one large and one short sofa, eight chairs, a centre-table, my bed and large trunk, and is the family parlor and my bed-room. The room where I slept before also contains a few things, viz., two beds (for Mr. and Mrs. Martiniz and Amelio), my wardrobe and theirs, a sewing machine, a scroll-saw, Mr. M.'s case of tools for working in silver, a small table, two small trunks and eight or ten chairs. We now eat in the kitchen, which is a very poor affair even for Mexico. My little trunk is in one corner of the bed-room of Mrs. Cisneros, Mrs. M.'s mother. The sheep, the pig and a cock occupy the other room, which is so rickety that it might fall any day. There are also Mrs. M.'s nephew (aged seven) and a little servant girl (aged ten)

who sleep in Mrs. Cisneros' room. We also possess six cats of various ages, a fine good-for-nothing dog, three roosters, two hens, four young chickens and eight birds, which all find shelter and food in this curious house.

You also ask why we cannot use the church for the school. Principally on account of public opinion. The cathedrals and chapels are regarded by all as strictly for religious services, and are sacred. In a cathedral no one is allowed to carry on a light conversation; all hats must be lifted by us as well before entering. No entertainments are allowed within the holy precincts. Of all things in the Romish religion, their cathedral seems to be the most sacred. I think their example is worth following in this regard.

Over the front door of our church is the word "Bethel"; some one said it was the door-plate. If it is indeed "the house of God," how great should be the care of it, not allowing any unworthy thing within its doors! The Mexicans respect our church, as they do their own, because it is a church; of course then, in the public opinion, the noise and everything connected with a school would be entirely out of place. It is far better to crowd the school for a while than to give offence or a wrong idea of our appreciation of the sanctity of a church. In some such things we must take into consideration the ideas of the people, however absurd they may seem to us.

Sunday noon I was sitting by the window reading, and a little girl stopped and looked at me for some time, and then asked if there was no school. I said, "No, we do not have school here on Sunday, but in the Alameda we have Sunday-school." She has often stopped at the window and listened to the singing or recitations, and now asked if she might come to school. She said her parents did not want her to come, but she wanted to any way if I would take her. I asked how old she was; she said she guessed three or five years old. I told her she must have her parents' permission, then she could come, and to ask how old she was. She stood a minute, then ran off, and soon came back and said, "I am ten years old" (she had gone to ask her father, who works near here), and then asked if she could come to school without paying, and if her sister could come too. I gave her a card, which delighted her, though she could not understand why I should do so, and asked if that card was the admission ticket to the school, or if she must bring it back. She has not yet come, but I trust she will, as she seems so interested.

Just across the street, in a two-room house, is a woman and a little girl who have been there but a short time. One day I missed the little girl, and noticed that the mother sat in the door crying. The little girl used to sit in the door and sing from morning until

night. She had a sweet voice, and from the first I was attracted to her. The mother seemed so sad I ran over to see her. The child was sick, and had gone back to her grandmother with a relative. The mother was sick and alone, and seemed to appreciate the call. She talked much of the child, who had taken a fancy to me and called me *la novia* (the lady love), and had wanted to come to the school, or at least to the window, and hear us sing. Ever since I called, the mother has had a bright "good morning" for me. This morning she did not see me, and, thinking I was sick, brought over some little fancy corn cakes and a bottle of "*miel de maquey*," or the juice of the maquey plant taken when fresh and sweet and boiled down until it is a thick syrup. Some of her friends had come in from the ranch and brought her several bottles. It is very nice, and it was kind of her to bring me some. I went to return the plate and bottle, and as I came out of the door a woman, rather old, stepped up to me and put her hand under my chin, and said that every time I passed her house she wanted to hug me, or rather give me the Mexican embrace.

One night I had just come in from prayer-meeting, and some one at the door asked for me. It was a woman that I had often seen, and this is what she said: "Excuse me, but I want to ask a favor. Please allow me to give you one embrace. I have wanted to before, but was ashamed to do so; however, to-night I took the liberty to follow you, and have asked this favor." I granted the "favor," and felt not a little amused that she considered she had received a favor. I think it was I that was honored.

I have had many other manifestations of regard from those in the church, which I appreciate. (These that I have mentioned are all outside of the congregation.) Do you wonder that I wish to stay here, and feel so free and at home?

I have just finished correcting examples (as usual right after school), and am very much pleased with the day's lessons. To be sure, it is not often that so many are "100," but they do well. Every morning I put five sets of five examples each on the board. Just for fun, I'll give you a bit of history of our mathematics. When we began, in March, there was but one boy—Samuel Garcia, aged eight years—who knew anything of the addition tables, etc. He could add up quickly a problem that covered a whole slate, and knew how to multiply by two numbers. Since then he has learned to multiply by any number of figures, to subtract long examples, and is now in simple addition; he also studies geography and orthography, "Obligations and Rights of Men in Civil Life," and is in the first class in reading. How is that for an eight-year-old boy? He is my A No. 1 scholar. Pepa Maciao (girl) and Pablo Delgardo (boy) in these four months have learned all the

tables of addition, subtraction and multiplication, and are working on addition of ten or twenty quantities of two figures, and also have what we used to call "combinations in subtraction." Five others have the more difficult "combinations in addition," and five others are but beginning in addition. So that seven *one hundreds* out of thirteen is a good majority; and three nineties leave two others to come up, and the other one was absent. So much for the arithmetic.

This week the children are to recite all of the verses learned during the past five weeks. I think I told you that I had given each one the Gospel of John, and they were to recite verses for the morning lesson. This morning Juanita recited thirty-two verses in the first chapter of John; isn't that doing well? It may not seem a great thing for the children at home to be punctual in attendance for three months, but it seems quite unknown among these people. One girl and one boy have finished fourteen weeks of perfect attendance, and each received a pretty card.

I am glad to see the interest which the children themselves show; and it is increasing. Most of the parents are showing more interest in the attendance of their children, and there are not nearly so many cases of tardiness and absence as at first.

At last we have a house—not the one that I so much wanted here in this street, but another. We heard last night that this was unoccupied, went to see it this morning, at noon decided to take it, and this afternoon the others began to clean, and I hope to address my next letter to you from my own home. It is on the first street the other side of the Alameda. If anything, we will be a little nearer the church than now. The house is in good repair, newly painted inside and outside this year. It is quite high, with good drainage, a well and a rain-water tank, and stationary stone wash-tub, nice flower-garden, large yard and barn-yard. The rooms are parlor, four bed-rooms, two rooms for school, dining-room, kitchen, carriage-room, coal room, etc. The entrance is quite pretty. Two bed-rooms are up stairs, and the front room has a balcony; there are also little balconies to the two parlor windows. It may seem strange, but in this large house there are but six windows—two in the parlor, one in No. 2 school-room, one in the upper front room, and two very small ones in the upper back room. The rooms down stairs open on to the court or *patio*, and the house will be very pretty when we get the plants and shrubs in place.

From the balcony of the front room up stairs we have a lovely view of the country for miles to the north and east. So very few of the houses are more than one story high that we can see over them without difficulty.

A WEEK LATER.

As everything was upside down here, I spent my spare time Sunday at the old house; and it was a never-to-be-forgotten day. I can't say it was a lonely day, for I enjoyed the rest and quiet, especially in that front room which we are now leaving, and which for so many years had been the meeting-place for the Christians of this town. Some of those who there confessed Christ are doubtless singing the "Glory of the Lamb"; others have gone to other parts of this country, and are witnesses for Him; others are still here in this church; and others, alas! have separated themselves from the joys of His service.

PROTESTANTISM IN MEXICO.

Rev. Rollo Ogden thus points out one of the difficulties with which Protestant missions in Mexico must contend:

"The showing in the statistical table of the results already achieved will have suggested the unexampled fruitfulness of the field. Not even in Japan has there been such a speedy and abundant harvest. Missionary annals will be scanned in vain to find a parallel to the record in Mexico. Yet in this very rapidity and largeness of success lies one of the great dangers of the work. The missionaries found thousands of the people in a state of open disgust with Catholicism. All their moral and patriotic instincts urged them to rebel against Romanism. They were eager to oppose her in any way possible. They saw a most effective way in espousing the cause of the incoming Protestantism. It can easily be seen from this that there was great danger that a merely partisan spirit of antagonism to Rome should bring adherents to the missionaries who had no adequate conception of what religion was aside from a party. In fact there is no doubt that many such were so brought. It was hard, often impossible, for the missionaries to discriminate between these and the soundly spiritually converted. A great difficulty has been to educate away from partisanship into piety."

Rev. Mr. Howland of the American Board says: "It is the universal testimony that with converts from Catholicism the great lack is heart experience."

The Japanese government has recently granted diplomas to two Japanese women physicians, the first upon whom this honor has ever been conferred.

Letters from Our Missionaries.

CHINA.

Mrs. J. B. Neal, Chefoo, China, July 28, 1885:

A few days after I received your letter my husband took me out into the country to join Mrs. Mateer and Mr. and Mrs. Lee, two of our most earnest native workers, and to spend ten days with them, both to see and learn how the work is carried on among the women, and also try to do a "wee bit" myself. I found that I could understand pretty well all that was said, and gained a good many useful hints as to what seemed to touch the feelings and reach the hearts of this poor, wretchedly degraded womankind. I also discovered, to my delight, that sometimes my Chinese was understood, and that at last it did seem as though the wedge had gotten into this mass of a language. One of the sweetest things to me about my study of Chinese has been that, as I firmly believe in direct answer to prayer, in all my attempts to talk on religious topics, and to teach the things pertaining to God and our Saviour, the words have seemed to come more freely, to shape themselves into better and more idiomatic Chinese, and to be more free from the mistakes that must invariably come to a beginner, than in all my attempts at conversation on other topics. I begin to think that even this language can be conquered by long patience and steady perseverance.

With the coming Chinese New Year, doctor and I move into what used to be Mrs. Clapp's house, and I am to take charge of the girls' school, leaving Mrs. Hayes free to work with Mrs. Mateer, who is very much in need of some one to help her in the boys' school. I hope you will not think me very conceited to undertake such a charge. If it were not that I felt and plainly see it to be my duty to take the school I assure you I would shrink from such a task; but with the daily prayer which Frances Ridley Havergal's mother gave her daughter as she herself lay on her death-bed, "Lord, prepare me for what Thou art preparing for me," and with such promises as, "As thy days, so shall thy strength be," and "My grace is sufficient for thee," surely I ought to be willing and glad to undertake such a work for my Master. But I know what a strain it will be on brain and nerve, and what a drain it will sometimes seem to my physical strength, so I don't mean to be unconscious of what I am undertaking. You at home will, I know, pray for me, as you do for all who are at the other end of the rope of which you hold one end.

It is sad to see how tired and worn many of us are, and sadder still to see how, one by one, our number is lessened by the death angel, coming for one after another of the young wives of Shantung. Four young women from Shantung have, within ten months, gone to a noble service. It is a comfort, is it not, that the Lord's work is not dependent on the ones who are trying to do it for Him? He needs none of us, but He kindly entrusts us with His work for a little while.

I have not told you as I intended about my experiences among the women and girls while out in the country, or of how the crowds used to collect around us as soon as we entered a village and seated ourselves on a log or stone to wait for listeners. We never waited long, except in one place where they took us for men and ran away to hide from us.

After satisfying somewhat the curiosity of the crowd by letting them look and talk us all over, Mrs. Mateer talked to them until her voice gave out, and then Mr. and Mrs. Lee took up the strain, and we did not leave until the interest flagged, and they began to discuss our appearance and manners again. This was always done in the most open manner. In one place two women actually climbed over the shoulders and heads of some of the women in the crowd to get a look at us. Once Mrs. Mateer was too tired to go to a certain village, and I walked with Mr. and Mrs. Lee to attract a crowd for them to talk to, and as I trudged along in the hot sun I felt a little discouraged to be able to do so little, when there is so much to be done; but though I said scarcely a word that afternoon I drew a crowd, and of all the village work, that afternoon's seemed to be the most profitable, so that after that day I did not feel as though being such a curiosity was so profitless.

Miss Harriet Lewis writes from Macao, where she can enjoy better opportunities for studying the language than in Canton. There are schools and a chapel at this place which grew out of a last summer's visit of some of our missionaries:

At a recent communion here two women, respectively seventy-six and eighty, walked seventeen miles on Thursday and returned home on Monday, in order to be present at all of the services. This in a tropical sun. Of course all are not so earnest and faithful. You have doubtless read of the dreadful floods near this city, of many villages with few or no houses standing, of the thousand drowned, and of the hundreds dying from privations and hunger consequent. Many of the missionaries have gone with rice and crackers furnished with money contributed by themselves and other foreigners. Many hundred villages have been visited, food left for a week or two; but what is that when it is several months before rice can be grown? There was little attempt at preaching, but it is hoped that the way will thus be opened for future visits to many of these villages hitherto unaccessible to those who bear the glad news of salvation through the crucified and risen Saviour.

Miss Mary Fulton of Canton, who is still counted among our new missionaries, writes under date of August 15, 1885:

Next Tuesday Mr. and Mrs. Fulton and little Edith and myself expect to start for Kwong Sai, consequently I have only a few minutes to spend in writing. We have been hoping and praying that we might go to this benighted province, but, owing to the disturbed state of affairs, concluded that it would probably be two years before we would have the opportunity. Unexpectedly the floods came, sweeping away thousands of houses. The place, Kwai Peng, where we hoped to locate, we heard had been totally submerged. We feel that *now* is the time to go to these suffering people with money to aid in rebuilding homes, medicine for the sick and food for the soul. So, disastrous as the floods were, we trust it is God's way of opening the hearts of these multitudes to a reception of His word.

We know not what is before us. The people may still be intensely hostile, and we be obliged to return immediately, or we may never return; be this as it may, we believe we are being led, and so go hope-

fully, willingly and joyfully. No mail can reach us, nor can we send any, so I cannot tell when you will hear from us again.

JAPAN.

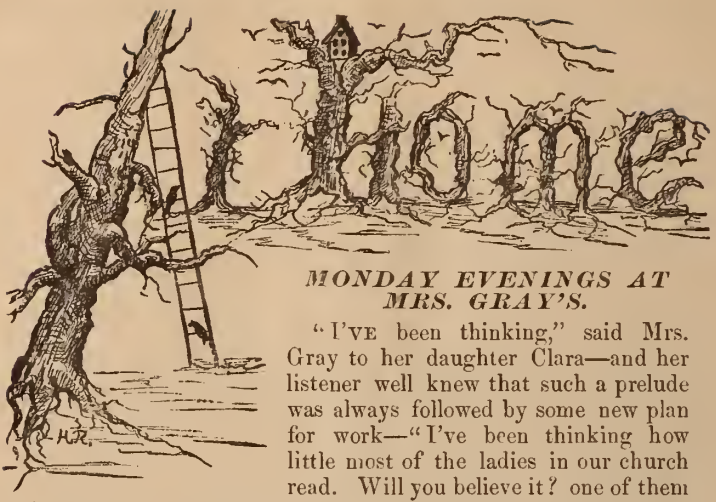
Miss Bessie Milliken writes under date of August 1 from the mountains near Tokio, where she is enjoying well-earned rest:

We are summering here in the quietest, loveliest place imaginable—an old Buddhist temple almost at the top of Giyado mountains. The temple itself, with its shrines, cloisters and pagoda, and its setting of dark overhanging rocks, is picturesque in the extreme, and the view spread out before it is beautiful beyond description. No foreigners have ever been here before, and we are all wondering that so charming a spot should have remained so long unknown. Miss Davis, Miss McCartney and some of our Japanese helpers who most needed rest are here now. Mrs. True came with us, but only staid a week.

The people from the villages below regard us as natural curiosities. They seem to think nothing whatever of climbing the mountains to see us, and when once here take a leisurely survey of us and all our belongings, walking from one room to another, and expressing a quiet but unbounded astonishment at our way of living. The people here are very different from those of Tokio. Few of them have ever been away from their own neighborhood, none of the women can read, and even the men seem to be quite ignorant of anything beyond their own little world. Most of them have never even heard of Christianity. They take our books and papers with thanks, and are ready and eager to listen to teachings about the "Jesus belief." It is hard to tell how much they understand, but when we remember God's promise that His own word shall not return unto Him void, we feel confident that this scattering of the good seed will not be without some result. I never did long so to be able to talk freely.

Last Sabbath morning we formed the nucleus of a Sunday-school, and I judge from what I hear that we shall have a roomful of children the next time. There is a small company of Christian believers at Ashikuga, a large silk-manufacturing town some five miles from here. Yajima San and I attended their services last Sunday. They meet at the house of Kurosawa San, an evangelist who has an oversight of the little flock. There were twelve present all told, and it was very pleasant in that strange heathen city to greet Christian friends and unite with them in the dear familiar exercises of prayer and praise. This summer is making me realize more fully than I have done before how white these fields are for the harvest. The assurance that our friends at home ever remember our work, and fail not to bear it in the arms of their faith to the throne of the prayer-hearing and prayer-answering God, is the most cheering and inspiring message that can come to us.

ALL we want in Christ we find in Christ. If we want little, we shall find little; if we want much, we shall find much; and if, in utter helplessness, we cast our all on Christ, He will be to us the whole treasury of God.—*Woman's Evangel.*



MONDAY EVENINGS AT MRS. GRAY'S.

"I've been thinking," said Mrs. Gray to her daughter Clara—and her listener well knew that such a prelude was always followed by some new plan for work—"I've been thinking how little most of the ladies in our church read. Will you believe it? one of them confessed to me the other day that she thought a 'zenana' was a person, and was surprised to hear me speak of it as a place.

"Many of our ladies have good excuses for not reading. Some have families of little children who take every moment of the mother's time, from sunrise to sunset. Others have not the means to buy books and papers, and some have not the desire to read, though having the books and time; and there are others still who take both books and papers, have plenty of means and, it would seem, abundance of time, but they belong to that busy, busy class whose social or active church duties pre-empt every minute outside of regular family care, leaving no leisure moments for enjoying 'a nook and a book.' I have so many of these little fifteen-minute readings, so many nice leaflets full of precious truth and very interesting, that I want to share them with others. And now comes the result of my thinking.

"To-morrow I am going to write five or six notes to as many ladies whom I am not likely to see, inviting them to come here next Monday evening at seven o'clock and bring their work, and I will read to them an hour."

"But, mamma, that involves so much work and care for you," said Clara. "Why not put this nice little leaflet or letter which you wish them to read in an envelope, as you did once that letter from China, putting the names of those you wish to have read it on the outside, ask each to read the enclosed, send it to the lady whose name comes next in order, the last on the list to return it to you? That was a very good way, and much less trouble to you."

"Yes, dear; but that one letter was three months going its round, and then I was obliged to hunt it up myself."

"Well, mamma, Monday evening is a bad time. Mondays are busy days in every household. The ladies will all be tired, and will not want to go out."

"Yes, Clara, I've thought that all over; but what evening is better? Tuesday evening is teachers' meeting. Wednesday evening is a sort of public evening, chosen by lecturers, concert givers and party goers Thursday is prayer-meeting night. Friday is more often used for school societies, club meetings, etc. Saturday evening is not to be thought of for such a purpose. Monday evening is the only one left. I think I will try it."

"But why not read these leaflets at the regular monthly missionary meeting?"

"Why, dear child, how many years do you think it would take me to read them all in that way? We meet in that capacity Sunday afternoon once each month for ten months in the year, and for just one hour because some of the ladies *must* be at their tea-tables precisely at four o'clock. In these ten hours we must learn all we can about the missionary for whose support we contribute our money; we must hear the latest from all our mission fields; we must have a missionary now and then to tell us of her own experience; we must have time in each meeting for prayer and praise,—and how much time is left for reading? Now I can see no harm that can come in the trial of my little plan, though I am quite ready to hear all the objections you have to offer; with the understanding that if I make the attempt you are to throw no cold water, but help me in every way you can."

And Clara replied, "You can surely depend upon me for that." For indeed the dear young girl was as much in earnest to spend and be spent in Christian service as the mother, and the story of her self-denying labors among the young is a pleasant one to read.

So the notes were written and sent out on Saturday. On Sunday, after the morning service, Mrs. Gray, as was her wont, stopped to shake hands with and give a friendly greeting to one and another, and while doing so whispered in the ear of each one, "Take your fancy work or stocking-mending and come down and sit with me to-morrow evening, from seven to nine. I am going to read for an hour to a few of my friends."

Monday afternoon Clara and her mother swept and put in nice order the cosy sitting-room at No. 75, made a cheery fire in the grate, arranged flowers on the mantel, brought together all the nice comfortable chairs the house afforded, and disposed everything as attractively as possible.

As the hour approached, Mrs. Gray found herself often looking

up for guidance to Him who had bidden her "sow beside all waters," asking Him to point out the path so plainly that she might not err. Notwithstanding she had thought over this matter long and carefully, it was with a start of somewhat surprised pleasure that she heard the door-bell announce the first comer, quickly followed by another and another, and by the time the hour for meeting arrived thirteen were present.

After a little social conversation each one settled down to her work and seemed ready to listen. Mrs. Gray gave a few words of welcome and the reading began. I cannot describe to you what a pleasant audience it was. With fingers actively employed, ears were open to words of wisdom and good cheer, and minds free to receive new thoughts and impulses.

Mrs. Gray read first "The Packing of the Barrel," which is full of suggestion to those who have but little to give yet possess the willing heart. "Go thou and do likewise," seemed to ring from every sentence.

Then followed a little chat over what had been read, and some curiosities sent from Japan were brought out and examined. Attention was then given to the reading of "Eleven Reasons for not Going to the Missionary Meeting." Not one who listened could fail to see how weak and fertile were the excuses she herself had often given for remaining at home. Many new resolves were made, and we shall be surprised if the meetings are not more fully attended in the future than in the past.

Mrs. Gray had quite a gallery of missionaries' pictures; these she passed about, telling little incidents concerning each person represented, in the endeavor to enlist personal interest in each one.

Reading was then resumed, and now it was "By the Wayside," a leaflet full of practical thought.

By this time it was 9 o'clock, and the ladies dispersed to their homes. The tired young mother leaves with an elastic step, a restful look in her eyes and an encouraged feeling in her heart. For has she not passed a pleasant evening away from the routine of family care, has she not made all the buttonholes in Helen's apron with scarce a thought of her tired fingers, and besides all has heard more reading than she would have been able to do for herself in a month!

Miss Fannie Vernon has done a full two hours of uninterrupted work on the table-spread she was making for her sister's Christmas present. Nervous Mrs. Linsey, whom thoughtful Mrs. Gray had in mind when she placed that large easy-chair in a retired corner of the room, has not been so quietly at ease for two hours in many a day. And thus, in spite of Clara Gray's forebodings, this little social and literary gathering, even on a Monday evening, was a

success. Indeed, so sure of this was Mrs. Gray herself that with tears of joy and gratitude she thanked her heavenly Father for the thought that came to her in the still hours of the night.

And Clara too, when she saw what pleasure it gave her mother, said, "After this, mother dear, I will never try to discourage the plans that come of your thinking."

But this was not the last of it. On eight following alternate Monday evenings a group of interested listeners gathered in Mrs. Gray's cheery sitting-room and library. One evening, when the snow had been falling fast since four o'clock, Clara said to her mother, as she was putting the finishing touches to her preparations, "Mamma, why bring so many chairs and do so many extra things this stormy evening? I can think of but three who would dream of braving such a storm as this, and I shall be surprised if even they come."

"Oh, Clara, this is just the time to take most pains. They who come must find it so pleasant they will be heartily glad they did not mind the snow. I'm going to read just the newest, most entertaining and instructive story I have to-night."

Stamping on the front doorstep and a quick pull at the bell announced an arrival. Joyous voices outside revealed the coming of more than one, and in at the open door came five, among them one who for years had been marked as an invalid. Amid the cordial greetings were words of surprise to see Miss Hilton, wrapped to her very eyes in mufflers.

"And you here too this stormy night?"

"Oh yes; I could not stay away. This friend was visiting me, and I did want her to come to one of these readings, so here we are."

And before the hour for reading arrived a merry party of fourteen had gathered, and the hour was delightfully spent listening to the sweet story of innocent Miss Toosey, who builded better than she knew when in her eagerness to do something for her Master she sought advice of young Mr. John Rossiter. "She did what she could," unwittingly planting a tiny seed which sprang up and brought forth fruit an hundredfold.

In the words of the author, "It was a very contemptible barley loaf which she had to offer, compared with your fine white wheaten cake of youth and riches and strength and learning, but remember she offered her best freely, willingly, faithfully; and when once a thing is offered it is no longer the little barley loaf in the lad's hand, but the miraculous, satisfying bread of heaven in the hand of the Lord of the harvest, more than sufficient for the hungry multitude."

On another Monday evening Mrs. Snow brought with her a

young lady from New York. The stranger listened with intense interest, and when she left expressed much more than the usual pleasure in the enjoyment of the hour. Next time Mrs. Snow met Mrs. Gray she said, "I want to tell you how much my friend enjoyed the Monday evening at your house. She writes it has shown her a way in which she can do something to help others, and she is going to have Monday evening readings at her home, to which she will invite her young lady friends."

The journal letter of Mrs. Robert Logan, written on her way to Micronesia, furnished the reading for one evening. Mrs. Gray had procured duplicate copies of the *Missionary Herald*, *Life and Light* and *Gospel in All Lands*, in which were pictures of Micronesian natives, homes and scenery. These she cut out carefully and mounted on a cardboard, furnishing thus, at trifling expense and trouble, illustrations for a little talk on the manners and customs of the heathen people among whom Mrs. Logan was for the second time to make her home.

Another evening an original paper was read on the hopeful "signs of the times," giving short sketches of some of the organizations for Christian work in our large cities—the Newsboys' Home in Brooklyn, the Young Woman's Christian Association, and the Loyal Legion of New York—industrial schools and kindred benevolences, beside some account of the results of individual work.

Another evening thought was centred on the Flower, Easter Card and Christmas Letter Missions. At one time the story of the "Shut-In" Society was given, and some of the beautiful cards read—"The four anchors," "Perfect through suffering," and "I shall be well again." Each one had a card given her, and nearly every one at once thought of some "shut-in" friend to whom one of these cards would be a messenger of peace and love in homes of pain and suffering. The address of the publisher was taken, and thus a new fountain of blessing was opened.

"Happy Nancy's secret," "You lovely man," "They went and told Jesus," that touching story of light dawning in a home missionary's dwelling; Miss Eddy's "The beginning of it," Miss Child's "Legend of Maizeen," "Aunt Mehitabel at the annual meeting," the story of Mrs. Van Silver and "Aunt Martha's giving," "Thanksgiving Ann," "A grain of mustard seed," Miss Gilman's "Am I needed?" and "The first prayer at the new parsonage," were some of the things that were read and talked over in those nine Monday evenings. Who shall say those hours were spent in vain?

Dear reader, is it not possible your sitting-room might be made as attractive as "little Mrs. Gray's"?

HERE.

"And ye now therefore have sorrow."

Oh, weariness of waiting
Until the night be past,
Until the shadows flee away,
Until day dawn at last!

Oh, weariness of listening,
Amidst the noise of earth,
To catch the faint, far echo
Of songs of angel-birth!

Oh, weariness of straining
These tear-dimmed, heavy eyes,
For light which steals so slowly
Across earth's clouded skies!

Oh, weariness of toiling
All night in sleepless pain,
To cast the nets which empty
Return to us again!

Oh, weariness of pressing
Along the rough highway,
The tired feet to hasten,
Lest they should fail or stray!

Oh, weariness of sorrow,
When partings must be said,
When feet that trod our pathway
Another path must tread!

Oh, weariness of anguish,
When one lies down to sleep,
And wakes not at our bidding,
And leaves us, lone, to weep!

Oh, weariness of warfare,
Of struggle and of strife,
Of stern, unceasing conflict,
Until the end of life!

HEREAFTER.

"Your heart shall rejoice."

Oh, gladness of rejoicing
When there is "no more night,"
When shadows flee forever
In God's Eternal Light!

Oh, purity of pleasure,
When earth-born voices raise,
Together with the angels,
The grand "New Song" of praise!

Oh, holy joy, undazzled
Upon "His Face" to gaze;
To see His Light, unclouded
By aught of earthly haze!

Oh, gladness of thanksgiving
To find the Lord's own hand
Our empty nets had filled,
And drawn them safe to land!

Oh, restfulness of treading
In "pleasant paths" above,
When none shall faint or stumble,
In pastures of His love!

Oh, joy of happy greeting,
When parted paths shall meet,
In one long, blissful union,
At the dear Master's feet!

Oh, comfort of rejoicing,
When they shall wake who sleep,
When sorrow shall be ended,
When none shall mourn or weep!

Oh, triumph of rejoicing,
When fighting days shall cease,
And Christ, the King of Glory,
Shall reign in endless peace!

—*E. M. Dawson.*

CURRENT LITERATURE AND MISSIONS.

Knowledge is of two kinds. We know a subject ourselves, or we know where we can find information upon it.—Dr. Samuel Johnson.

Our Countrymen in India. *British Quarterly Review*, July, 1885.

The Coptic Church of Egypt. *British Quarterly Review*, July, 1885.

The Parsees. *Westminster Review*, July, 1885.

Church Missions to Mohammedans in the Turkish Empire. *Westminster Review*, July, 1885.

The Ports and Trade of Corea. *Edinburgh Review*, July, 1885.

The Afghans are the Ten Lost Tribes, by Abdur Rahman Khan, ameer of Afghanistan, from Pall Mall Gazette. *Eclectic*, September, 1885.

Glimpses of Life in Persia, II. and III. S. G. W. Benjamin, lately United States minister to Persia. *The Independent*, September 3 and 24, 1885.

The Revival of Missionary Enthusiasm. Rev. J. L. Phillips, M.D., Midnapore, India. *The Independent*, September 10, 1885.

When I was a Boy in China, XI. Yan Phon Lee. *Wide Awake*, October, 1885.

The Mission Tea-party, a poem by Emma Huntington Nason, founded upon an incident related to the author by Dr. William Butler, American missionary in India during the Sepoy rebellion. *Wide Awake*, October, 1885.

The Education of Japanese Women. Mrs. James King Newton. *The Independent*, September 17, 1885.

Jubilee of the Nestorian Mission. Rev. Benjamin Labaree. *The Independent*, September 24, 1885.

Zeisberger's Missionary Journal. A review of "Diary of David Zeisberger." *The Critic*, September 19, 1885.

The Partition of New Guinea. *Andover Review*, September, 1885.

A Visit to Korea. Rev. J. R. Wolfe of Fuh-chow, in Church Missionary Intelligencer. Republished in *Foreign Missionary*, September, 1885.

Wherry's Commentary on the Quran. *Old Testament Student*, September, 1885.

Mohammedanism. A list of works to be consulted in a study of the rise of the Mohammedan power is given in the column "Notes and Queries," *Literary World*, September 5, 1885.

Mexican Politics. F. S. Van Dyke. *Harper's Magazine*, October, 1885.

Pastor Gossner and his Mission. *The Presbyterian Record* (Canada), October, 1885.

Condensed Sketch of the American Board of Commissioners for Foreign Missions. *Missionary Herald*, October, 1885.

Gowanda, N. Y. Rev. A. B. Robinson.

W. F. M. S. of the Presbyterian Church.

1334 Chestnut Street, Philadelphia, Pa.

SUBJECT FOR PRAYER-MEETING.

Assembly Room, November 17, 1885, 12 M.

Chinese in California.—*Text:* "Lift up thine eyes round about, and behold: all these gather themselves together, and come to thee."

Theme for Scripture Reading.—"Prayer for missionaries." 2 Thess. iii. 1, 2; Col. iv. 3, 4.

HELPS FOR OUR WORKERS.

Question Book Series, now ready, Siam and Laos, South America, Japan, Chinese in California, Syria, China, Mexico, North American Indians, India, Africa and Persia, each,	$0 05
Historical Sketches of the Missions of the Board of Foreign Missions (separate sketches 5 cts. each),	50
Fifteenth Annual Report,	15
Missionary Atlas,	10
Suggestions Concerning Young Ladies' Mission Bands,	5
Our Mission Band (20 cts. per dozen),	2
Five to Six (20 cts. per dozen),	2
Three Marys,	5
Will you lead in prayer? (10 cts. per dozen),	1
Medical Mission Work,	1
At Home and Abroad,	1
Mrs. Pickett's Missionary Box (20 cts. per dozen),	$0 02
Giving like a Little Child, per dozen,	6
Giving and Giving Up, per dozen,	8
Why we should Keep up our Auxiliaries, per dozen,	10
Not for the Heathen merely, but for Christ, per dozen,	6
A Strange but True Story, per dozen,	8
Bible Responses to Missionary Questions (75 cents per 100),	1
Two Little Hindus.	1
Pitchers and Lamps (20 cts. per doz.),	2
Systematic Giving,	2
Preparation for the Master's Work (10 cents per dozen),	1
Constitutions for Presbyterial Soc.,	free.
Constitutions for Auxiliary Societies,	"
Hints for Organization of Auxiliaries,	"

Constitution for Young People's Branch, ... free.
Constitution for Mission Bands, . "
Mite Boxes, to auxiliary societies, 1 cent each; to bands connected with the Woman's Foreign Missionary Society free, except postage at the rate of 2 cents for 5 boxes.
Collectors' Cards, ... "
Collectors' Envelopes, ... "
Young People's Pledge Cards, . . "
Married Missionary Ladies, . . "
How the Money Goes, . . . "
Our Commission, Human and Divine, "
Our Younger Sister, ... "
Manual for Candidates, . . . "
Practical Hints for Applicants, . . "
Help for Korea, ... free.
Zacatecas, ... "
Large Maps for the use of Auxiliaries —Mexico, South America, West Africa, Syria, Persia, India, China, with Siam and Laos, Japan.

1. Rates, 25 cents for the use of each map. When ordered by mail 22 cents must accompany the order to prepay postage.

2. Maps are not to be retained longer than necessary.

3. If maps are retained longer than one week, a charge of 10 cents will be made for each extra day.

4. Maps must be returned in as good condition as when they were received, and in the same covering.

In ordering publications marked free, send stamps for postage.

☞ Send orders for the above publications to

Woman's Foreign Missionary Society,
1334 Chestnut Street, Philadelphia, Pa.

NEW AUXILIARIES.

Pittsburgh Pres, 2d Ch., Pittsburgh.
Lackawanna Pres., Tunkhannock, Pa.
Clarion Pres., Summerville, Pa.

NEW LIFE MEMBERS.

Bunnel, Mrs. Raymond J., Scranton, Pa.
Bunnel, Miss Carrie A., Scranton, P .
Case, Mrs. Geo. M., Fulton, N. Y.
Ewing, Mrs. Eleanor, Saltsburg, Pa.
Field, Mrs. M. H., San José, Cal.
Logan, Mrs. Fanny L., Washington, Pa.
Scranton, Mrs. Selden J., Oxford, N. J.
Statler, Miss Harriet, Piqua, O.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church, from Sept. 1, 1885.

[PRESBYTERIES IN SMALL CAPITALS.]

Blairsville.—Beulah Aux., miss'y, 40, Bd., Zacatecas bld'g, 75; Blairsville Aux., sch'p Oroomiah, 20 51, Five to Six Bd., 11 05; Braddock Aux. (Zacatecas bld'g, 27 12), 49 53; Derry Aux., 27 90, Bessie Milliken Bd., 3 35; Greensburg Aux., 25; Irwin Aux., 18; Murrysville, Bright Eye Bd., 29; New Salem, Branch of Congruity, for debt of Board, 17 25; Pine Run Aux., work under Mr. Potter, Teheran, 20 83, Children, same, 15; Plum Creek Aux., 37 25; Poke Run Aux., 30. 419 67

Chillicothe.—Bloomingburg Aux., 5; Concord Aux., 2, for debt. 7 00

Dayton.—Dayton, 1st, Aux., 11; Piqua Aux., for debt, 23, Life Member, 25, gen. fund, 13 76; Springfield, 1st, Mrs. Miller's Class, sch'p Lodiana, 15; Troy Aux., sch. Mexico, 20. 107 76

Elizabeth.—Bethlehem Aux., for Syria, 16; Elizabethport S. S., for Gaboon, 25 65; Lamington Aux., 45 45; Plainfield Aux., miss'y Brazil and L. M., 64 14. 151 24

Erie.—Edinboro' Aux., for debt, 9 00

Kittanning.—Saltsburg Aux., for Bogota sch., 30, Zacatecas bld'g, 25, White Mem. fund, for theol. pupils Saharanpur, *special*, 90. 145 00

Lackawanna.—Scranton, 2d Ch., Golden Rule Bd., for zenana work Mynpurie, 5 00

Lehigh.—Allentown Aux., 15 50; Ashland Aux., 11 50; Bethlehem, 1st (miss'y India, 10), 18 50; Catasauqua, 1st, 10 25; Catasauqua, Bridge St. Bd., 7; Easton, 1st, Aux., for Bogota, 25, miss'y, 10, Y. L. Circle, sch'p Kolhapur, 30, miss'y, 30, Chain Dam Soc., miss'y, 7, Keystone Bd., same, 11, Reddington Bd., 20; Easton, Brainerd Aux., Zacatecas bld'g, 12 55, zenana

work, 12 55, gen. fund, 12 55; East Stroudsburg Aux., 6; Hazleton S. S., 56 09; Mahanoy City Aux., 17 20; Mauch Chunk Aux., 20 70; Port Carbon Aux., 10; Pottsville, 1st, Ladies' Pastoral Aid Soc., for debt of Bd., 5; Pottsville, 2d, Aux., 10; Reading, 1st, Aux., 20; Shawnee Aux. (for debt, 10), 16 50, Sunrise Bd., for Lodiana bld'g, 14; South Easton Aux., for miss'y, 7; Stroudsburg Aux., 20 40; Summit Hill, Patterson Aux., for Gaboon, 5. 445 29

MAHONING.—Poland, Cheerful Workers, 22 00

MORRIS AND ORANGE.—Orange, Central Ch., Inf. Class, for Benita, 34; 2d Ch., Heart and Hand Bd., sch'p Sidon, 12 50. 46 50

NEW CASTLE.—Cool Spring Aux., 15; Elkton, 8; Forest, 23 21; Glasgow, 10; Pitts Creek Aux., sch'p Tungchow, 20, Pocomoke Bd., work Nez Perces, 2, Rosebud Bd., 2 70; Wilmington, Hanover ch., Busy Gleaners, sch'p Wewoka, 50; Miscellaneous, 5 85. 136 76

NORTHUMBERLAND.—Oakland, Union Bd., Kelly Pt., for Poplar Creek, 33 00

SHENANGO.—Beaver Falls Aux., sch. work Saharanpur, 25 75: Clarksville Aux., sch. Lahore, 15 57; Hermon Aux., miss'y Siam, 19; Mahoning Aux., same, 11; New Castle, 1st, Aux., same, 30; Rich Hill Bd., same, 15. 116 32

WESTMINSTER. — Moneghan Ch., Whosoever Will Bd. (boys), for debt of Board, 20 00

WEST VIRGINIA. — Parkersburg, Mary Campbell Bd., for debt, 20; Sistersville Aux., 3. 23 00

WOOSTER.—Apple Creek S. S., Lodiana bld'g, 1 46; Orrville Aux., for debt, 6 45; Perrysville Aux., 5; Wooster, Westminster Aux., 14 15. 27 06

MISCELLANEOUS.—Boston, Mass., N. E. Conservatory Bd., 6 50; Fulton, N. Y., Mrs. George M. Case, for L. M., 25; Niles, Mich., a member of 1st Ch., for L. M., 50; Orange, N. J., C., Zacatecas bld'g, 1; Phila., Mrs. E. Smith, for debt, 5; Anonymous, for debt, 5; For Oroomiah hospital "in mem. little Frances," 25. 117 50

Total for September, 1885,	$1,832 10
Previously acknowledged,	11,993 55
Total from May 1, 1885,	$13,825 65

MRS. JULIA M. FISHBURN, *Treasurer*,
1334 Chestnut St., Philadelphia, Pa.

October 1, 1885.

W. P. B. M. of the Northwest.

ROOM 48, MCCORMICK BLOCK, CHICAGO, ILLINOIS.

PASSAGES OF SCRIPTURE.

TO BE READ AT THE MONTHLY MEETINGS IN NOVEMBER.

Malachi iii. *Golden Text for the Month.*—"Where two or three are gathered together in my name, there am I in the midst of them" (Matt. xviii. 20).

MISSIONARIES

WHO HAVE RECENTLY GONE OUT UNDER THE CARE OF THE PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST.

MISS ELLEN WARD, of Lake Forest, sailed from San Francisco on September 2 for China with a party of missionaries. She goes

to fill the place in the girls' school at Pekin made vacant by the marriage of Miss Strong.

Miss Rebecca McClure Brown, whose mother was one of the first officers of the Board of the Northwest, sailed from Philadelphia on September 3 for Syria, where she and her sister are to be associated in the girls' school at Sidon, which is exerting a great influence for good among the youth of that region.

Miss Dean of Michigan, who has been in this country for rest, goes back with greatly-improved health and renewed enthusiasm to her work in Oroomiah, Persia. Miss Maria Morgan of London, a newly-appointed missionary of our Board, but one who is familiar with the people and their language, accompanied her, starting from England on the 21st of August. Mrs. Arthur Hargrave, formerly Miss Marion Moore, will be associated with them in the girls' seminary.

NEW LIFE MEMBERS.

Mrs. Deborah Burns, Rockford, Ill.
Mrs. D. W. Fahs, Sandwich, Ill.
Miss Caroline Parry, Granville, Ohio.
Mrs. Jane Stratton, Sandwich, Ill.

NEW AUXILIARIES.

Columbus Junction, Iowa.
Cottage Grove, Wis.
Janesville, Wis., Young Ladies' Bd.
Mt. Sterling, Ill., Cheerful Givers.
Nugent, Iowa.
Omaha, Neb., North Ch.
Osnabruck, Dakota.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest, to September 20, 1885.

[PRESBYTERIES IN SMALL CAPITALS.]

ALTON.—Alton, 6 85; Bethel or Reno Mission, 12 50; Blair, 5; Carlyle, 2 50; Band, 2 50; Hillsboro', 8. 37 35

BELLEFONTAINE.—Kenton, 10; Marseilles, 20; Upper Sandusky, 12 50. 42 50

BLOOMINGTON.—Clinton, 20; Gibson City, 11 34; Lexington, 17; S. S., 8; Piper City, Neely Bd., 30; Ridgeville, Mrs. A. L. Gould, support of B. R. Tokio, 60. 146 34

CAIRO.—Centralia Bd., Laos, 6 25; Du Quoin, 5 32; Carmi Bd., 4 10; Tamaroa, 10. 25 67

CENTRAL DAKOTA.—Altoona, 3 67; Huron, 10 08; St. Lawrence, 3 25. 17 00

CHICAGO.—Chicago, 1st, 29 50; 2d, Tabriz sch., 11 30; 4th, sal. Miss derson, 30 50; 6th, 35; Reunion cts.; Elwood, 5; Evanston S. S., Sy sch., 40; Joliet, 1st, 32; Lake Fo 228 20; Madam W. H. Ferry, Persian hosp., 1060; Steady Streams, Gaboon sch'r, 10; Peotone, 16 38. 1498 38

CRAWFORDSVILLE. — Bethany Ch., 24; Delphi, 12 50; Frankfort, 20; Crawfordsville, Center Ch., 15; Rock Creek, 7 20, all sal. Mrs. Van Hook; Dayton, Lodiana sch'p, 15; Rock Creek, 3 95; Elizaville, 4; North Lexington, 7 50; South Lexington, 5; Delphi, 7 22. 121 37

DES MOINES.—Albia, 5 55

DETROIT.—Howell, Oroomiah sch'p, 22 75. Milford, Will Whipple Bd.,

ork.
rsian sch., 6; Pontiac, 31 57; Ypsilanti, sal. Miss Dean, 25. 85 32

DUBUQUE.—Dubuque, 22 50; Independence, sal. Miss Pratt, 12 39; S. S., 2 63; German Ch., 5; Jesup, 75 cts.; Manchester, 3; Pine Creek, 5; S. S., 1 12; West Union, for Monterey, 2 50. 54 89

FORT WAYNE.—Elkhart, 23; S. S., Monterey sch'p, 1; Fort Wayne, 1st Ch., Mrs. D. B. Wells' Cl., Shangbai sch'p, 8 50; Goshen, Laos, 12; Shanghai sch'p, 10; Persian sch., 3 (25); Kendallville, 1 75. 59 25

FREEPORT.—Belvidere, 30 26; Freeport, 2d, 13 55; Middle Creek Ch., 220 19; Rockford, 1st, 40; Winnebago Bd., 8 50. 312 50

HURON.—Tiffin, 3 17

IOWA CITY.—Crawfordsville, 4 75; Keota, 12 34; Iowa City, 8 56; Malcom, 2 48; Oxford, 3 10; Tipton, 6 74; nity Ch., 4 35; Washington, 13 75; st Liberty, 15 74; What Cheer, ; Wilton, 10 30. 84 61

LAMAZOO.—Niles, a member of ., 50; Three Rivers, sal. Miss 7; White Pigeon, same, 5. 62 00

UPERIOR.—Negaunee, H. M., 8 05

da, 19 50; Delphos, 15 99; McComb, 9, all sal. Mrs. Columbus Grove, 5; H. Petebaburi sch'p, 10. 75 49

RT.—Lake Prairie, 10 25; 25; La Porte, sal. Mrs. 0 16; Circle, same, 2 33; City, same, 14 70; Valpa-, 13 50; Logansport, Broad- ch'p Canton, 17 09; Mish- rsian sch., 9 48; Standard aos, 1 98; Monticello, 5; Y. ; West Union, 2 25; Glean- Mal 50; Michigan City Bd., H. M., 8 50. 103 82

MANKATO.—St. Peter, 3 40; Tracy, 7. 10 40

MONTANA.—Bozeman, 5 50; Deer Lodge, 12; Helena, 26 70. 44 20

MAUMEE.—Bowling Green Bd.. sal. Miss Fetter, 5; Defiance, Willing Hearts, Laos, 5; Grand Rapids, 5. 15 00

MUNCIE. — Miscellaneous, 36 cts.; Marion, 23; New Hope, 3; Peru, 10 80; Union City, 20; Wabash, 25, all sal. Mrs. Oldfather; Portland, Brazil sch'p, 15. 97 15

OMAHA.—Omaha 2d, 14; Schuyler, 4. 18 00

OTTAWA.—Aux Sable Grove, 11 50; Mendota, Dehra sch'p, 30; Plato Ch., Benita sch'p, 20. 61 50

ST. PAUL. — Minneapolis, Andrew Ch., San Francisco sch'p, 12; Westminster Ch., 25; Gleaners, Ningpo sch'p, 6 25; S. S., Debra sch'p, 12 67; 1st, 33 51; Y. L. S., 25; Merry Gleaners, 8 21; 5th Ch., 2 50; St. Cloud, 9; St. Paul, Central Ch., Mission S. S., school bld'g, 5. 139 14

SCHUYLER.—Prairie City, 3 75

WATERLOO. — Albion, 10; Cedar Falls, 8; Marshalltown, 5; Tranquillity, 5, all for Sac and Fox Mission; Grundy Centre, 6 95; S. S., 8 21; State Centre, Y. L. C. E. S., 15; Morrison, 8 20. 66 36

WHITE WATER.—Greensburg, 58 50; College Corner, 4; Connersville, 5 50; Kingston, 32 40; Knightstown, 5; Mt. Carmel, 5 62; Rushville, 4 29; Shelbyville, 12 50, all sal. Miss Garvin; Richmond, Syrian sch., 25; Rushville, Dehra sch'p, 8 74; Primary Cl., same, 3 27; S. S. B., 2 77. 167 59

WINNEBAGO. — Neenah, sch'p and work at Ningpo, 45 00

ZANESVILLE.—Granville, 25 00

MEMORIAL. — By sale of A Brief Record, 1 20

MISCELLANEOUS.—Interest on Hosp. Fund, 104 06; A friend in New Mexico, H. M., 8; Societies—Bethel and Reno Mission, Ill., 1; Hydo Park, 1; Freeport, 2d, 1; Bethany Ch., Ind., 1; Perrysburg, 1; Dubuque Pres., 70 cts.; Birmingham, Mich., 60 cts.; Mount Clemens, 1; Rockville, Ind., 4; Neenah, Wis., 1; Misc., 25 cts., for pub. of letter and report (12 55); By sale of Leaflets, 17 13; Returned by missionary, 59 32. 201 06

Total for month,	$3,638 61
Previously acknowledged,	10,868 95
From April 20, 1885,	$14,507 56

MRS. C. B. FARWELL, *Treasurer*,
Room 48, McCormick Block.

CHICAGO, ILL., *Sept.* 21, 1885.

WOMAN'S WORK

FOR

WOMAN.

A Union Magazine.

PUBLISHED MONTHLY BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH,

No. 1334 Chestnut Street, Philadelphia,

AND THE

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS OF THE NORTHWEST,

Room 48 McCormick Block, Chicago.

VOLUME XV.

SUBSCRIPTION, 60 CENTS PER ANNUM.

INDEX TO VOLUME XV.

Woman's Foreign Missionary Society of the Presbyterian Church.

AFRICA.

A Sad Journey, 50.
A New World, 181.
Habitations of Cruelty, 354.
Missionary Ladies in Africa, 191.
Rebecca the King's Sister, 265.
That Little Half-barrel, 232.
Woman's Work in Africa, 350.

CHINA.

A Chinese Wedding, 278.
A Mission Station in China, 44.
A Reminiscence, 344.
A Visit to a Chinese Fair, 58.
How Does the War Affect our Missions? 41.
Letters—Miss Berry, Chefoo, 52, 233.
Mrs. J. B. Neal, Chefoo, 387.
Miss Harriet Lewis, Canton, 388.
Miss Mary Fulton, Canton, 388.
sionary Ladies in China, 47.
mau's Work in Canton, 39.

CHINESE IN CALIFORNIA.

nese in America, 258.
nese Children in Public Schools, 263.
er from Miss Baskin, 351.
ionary Ladies among the Chinese in lifornia, 264.

INDIA.

r—Miss Scott, Woodstock, 234.
onary Ladies in India, 115.
Mainpuri's Public Works, 115.
olera Mother, 132.
bilee in India, 112.
idow's Cry, 119.
tock School, 152.

JAPAN.

apan about Corea, 47.
—Miss Davis, Tokio, 351.
Mrs. True, 307.
Miss Bessie Milliken, Tokio, 389.
Mary Ladies in Japan, 301.
d Biennial Native Conference, 299.

MEXICO.

Letter—Miss Snow, Mexico, 308.
Mexico's Patron Saint, 92.
Missionary Ladies in Mexico, 80.
Protestantism in Mexico, 386.
The Girls' School at Mexico, 80.

NORTH AMERICAN INDIANS.

Christmas Eve at Wewoka, 81.
Letters—Mrs. Trippe, Seneca Mission, 233.
Missionary Ladies among the North American Indians, 225.
Our Indian Sisters, 223.
The Cherokee Alphabet, 224.

PERSIA.

Missionary Ladies in Persia, 340.
Our Sisters in Persia, 332.

SIAM AND LAOS.

A Proposed Highway through Laos, 16.
First Impressions, 150.
Letter—Mrs. Sturge, Petchaburi, 87.
Missionary Ladies in Siam and Laos, 151.
The Siamese King's Birthday, 311.

SOUTH AMERICA.

A Day in the Interior of Brazil, 374.
Good News from the Provinces of Minas Geraes and Goyaz, 13.
Suggestions for Study, 376.
The War in Bogota, 373.

MISCELLANEOUS.

A Call from Corea, 8.
Correspondence with European Societies, 236.
High Testimony from an Unexpected Source, 301.
In Memoriam, 130.
Side Lights on Mission Work, 18, 83, 159, 238.
Way-marks in 1884, 2.
What our Missionaries Need, 131.

AT HOME.

A Call to Prayer, 24.
A Confidential Letter to Auxiliaries and Bands, 204.
A Missionary Conversazione, 352.
A Red-letter Day, 168.
A Word with Candidates, 280.
A World's Thanksgiving, 23.
Are the Children Falling Behind? 359.
Are We Ready? 243, 284.
Both Sides of the Story, 98.
Current Literature and Missions, 68, 100, 194, 245, 286, 323, 361, 395.
For His Sake, 316.
For Mission Bands, 354.

Go and See, 200.
Helps for our Workers, 30, 140, 171, 288, 395.
Here and Hereafter, 395.
How our Mission Band Learned to Pray, 275.
Legacies of Women, 67.
Line upon Line, 29.
Look at Both Sides, 319.
Lost Names 279.
Missionary Weddings, 246.
Mite Boxes, 170.
Monday Evenings at Mrs. Gray's, 390.
My Refuge, 381.
My Work, 356.
New Auxiliaries, 31, 69, 102, 140, 171, 205, 249. 288, 324, 362, 397.
New Books, 28, 138, 245, 281, 361.
New Life Members, 31, 70, 103, 140, 172, 206, 248, 288, 362, 397.
No More Money Needed for Chieng Mai, 170.
Notices, 29.
Our Building Funds, 101, 140, 200.
Our Missionaries, 30, 323, 362.
Personal Consecration, 240.
Receipts, 31, 70, 103, 140, 172, 206, 248, 288, 324, 362, 397.
Special Objects, 135.
Subject for Prayer Meeting, 29, 69, 139, 169, 200, 288, 323, 362, 395.
Suggestions for Study, 62, 93, 134, 164, 199, 355.
Templo Evangelico at Zacatecas, 357.
The Camel's Hair Shawl, 312.
The Debt of the Board, 248.
The Fifteenth Annual Assembly, 112, 139, 169, 201.
The Limited Miss Dalton, 160, 195.
Two Girls, 90.
Wait on the Lord, 96.
What one Presbyterial Treasurer Said, 241.
Where the Debt Pinches, 282.
Woman's Work for Woman, 365.
Woman's Work for Woman and Our Mission Field, 368.

Woman's Presbyterian Board of Missions of the Northwest.

AFRICA.

Benita, 188.
Gaboon, 189, 273.
Kangwe, 187.
Missionary Ladies in Africa, 190.
The Interior of the Dark Continent, 17.

CHINA.

Canton, 231, 340.
How does the War Affect our Missions? 41.
Letters—Miss Noyes, Canton, 54.
Miss Corbet, Chefoo, 132.
Missionary Ladies in China, 47.
Ningpo, 271.
Pronunciation of Chinese Words, 47.
Women in Shantung Provinces, 126.

INDIA.

Letter—Miss Patton, Panhala, 55.
Missionary Ladies in India, 115.

JAPAN.

A Japanese Luncheon, 309.
Kanazawa Girls' School, 342.
Letters—Miss Garver, Osaka, 306.
Miss Hesser, Kanazawa, 56, 305.
Mrs. Porter, Kanazawa, 58, 305.
Mrs. Fisher, Osaka, 88.
Missionary Ladies in Japan, 301.
The Mikado and his Empire, 295.

MEXICO.

Fresnillo, Mexico, 382.
His Works do Follow Him, 157.
Letters—Miss Cochrane, Monterey, 84.
Miss Jacobs, Fresnillo, 85.
Mexico, 15.
Missionary Ladies in Mexico, 80.
Protestant Missions in Mexico, 76.
The Women of Mexico, 154.

NORTH AMERICAN INDIANS.

Chippewa Mission, 123.
Letters—Miss Dougherty, 232.
Missionary Ladies among the North American Indians, 225.
North American Indians, 221.

PERSIA.

A Tour through the Eastern Persian Mission, 192.
Missionary Ladies in Persia, 340.
My Third Tour to Khoi, 337.
New Year's in Persia, 9.
Oroomiah, 266.
Oroomiah News-letter, 12.
Persia, 82.
Some of the Out-stations of Persia, 12.
Teheran, 230.
The Fiftieth Year in Oroomiah, 379.
The Year at Tabriz, 10.

SIAM AND LAOS.

Chieng Mai, Laos, 121.
Getting Acquainted in Petchaburi, 2
Missionary Ladies in Siam and Laos,
Native Christians at Chieng Mai, Laos,
Open Doors in Laos, 268.
Precepts for Priests, 304.
Rejoicing at Chieng Mai, 148.
Siam and Laos, 145.

SOUTH AMERICA.

Concepcion, Chili, 370.
Missionary Ladies in South America, 370.

SYRIA.

From a Lebanon Window, 190.

MISCELLANEOUS.

Missionaries in Turkey. 83.
Scripture Translation, 225.

AT HOME.

After the Holidays, 63.
Annual Meeting, 143.
A Just Criticism, 27.
Answer to "Question for Band Leaders," 166.
Appointments not Disappointments, 98.
Arrival and Departure of Missionaries, 33.
A Valuable Book, 167.
Chicago Fourteenth Annual Assembly, 252.
Documents for Diligent Doers, 34, 177, 290.
Farewell Words, 346.
Hasten, Hasten! 26.
His Royal Bounty, 95.
Honorary Members, 143, 178, 215, 327.
Missionaries, 398.
Mrs. Jonathan Wilson, 165.
New Auxiliaries, 34, 71, 107, 143, 178, 215, 255, 288, 327, 363, 399.
New Life Members, 34, 72, 106, 143, 178, 214, 253, 283, 326, 362, 399.
Passages of Scripture. 33, 71, 142, 177, 214, 252, 290, 326, 363, 398.
Receipts, 35, 72, 107, 143, 178, 216, 255, 291, 326, 364, 399.
Shall they Wear Crowns? 348.
Sow the Seed, 27.
Tests of Fitness, 321.
The Closed and Open Book, 320.
The Woman's Meeting, 239.
Unification of Purpose in Work, 64.
Ways and Means, 254.

Woman's Foreign Missionary Society of the Presbyterian Ch.

President.—MRS. W. E. SCHENCK.

Vice-Presidents.

Mrs. M. W. Fullerton, Philadelphia.
Miss H. A. Dillaye, "
Mrs. E. L. Linnard, "
" C. N. Thorpe, "
" J. E. Wright, "
" L. W. Eckard, "
" R. H. Allen, Pittsburgh, Pa.
" D. A. Cunningham, Wheeling, W. Va.
" H. G. Comingo, Pittsburgh, Pa.
" A. A. Hodge, Princeton, N. J.
" James P. Wilson, Newark, N. J.
" W. S. Ladd, Portland, Oregon.
Mrs. Wm. E. Moore, Columbus, O.
" S. J. Kirkwood, Wooster, O.
" B. Sunderland, Washington, D. C.
" P. D. Browne, San Francisco, Cal.
" Joel Parker, Freehold, N. J.
" David E. Small, York, Pa.
" S. Minor, Titusville, Pa.
" J. Howard Nixon, Wilmington, Del.
" Wm. Dugdale, Baltimore, Md.
" H. H. Forsyth, Princeton, N. J.
" J. P. E. Kumler, Pittsburgh, Pa.
" S. S. Gilson, Cincinnati, O.

Home Corresponding Secretaries.

MRS. A. L. MASSEY,
MISS S. W. DU BOIS,
MRS. D. R. POSEY.

Foreign Corresponding Secretaries.

MRS. S. C. PERKINS,
MRS. STRICKLAND KNEASS,
MRS. C. E. MORRIS.

Recording Secretary.
MISS M. B. SMITH.

Special Object Secretary.
MRS. J. DE F. JUNKIN.

Treasurer.
MRS. JULIA M. FISHBURN

Directors.

Mrs. C. P. Turner,
Mrs. S. B. Rowley,
Miss M. Sutherland,
Miss M. E. Weld,
Mrs. H. N. Paul,
Miss Frances M. Paul,
Miss H. M. Johnson,
Miss L. Flanigen,
Miss Mary Boswell,
Mrs. H. G. Kern,
Mrs. J. A. McKnight,
Mrs. I. S. Macintosh,
Mrs. B. N. Lehman,
Miss L. Campbell,
Mrs. A. T. Pierson,
Mrs. R. E. Willson,
Mrs. Matthew Newkirk,
Miss M. D. Purves,
Mrs. J. H. Munro,
Mrs. Perit Dulles,
Miss L. Hale.

Woman's Presbyterian Board of Missions of the Northwest.

President.—MRS. A. H. HOGE, Chicago, Ill. **Acting President.**—MRS. HERRICK JOHNSON

Vice-Presidents.

Mrs. R. W. Patterson, Chicago, Ill.
" Wm. Blair, " "
" Cyrus H. McCormick, " "
" Jesse Whitehead, " "
" J. V. Farwell, " "
" Albert Keep, " "
" H. D. Penfield, " "
" H. T. Helm, " "
" N. B. Judd, " "
" S. J. Rhea, Lake Forest, "
" J. G. Johnston, Peoria, "
" A. C. Barnham, Champaign, "
" J. H. Brown, Springfield, "
" C. Hutchinson, New Albany, Ind.
" G. S. Frost, Detroit, Mich.
" Z. Chandler, " "
" A. F. Bruske, Saginaw City, Mich.
" J. F. Ely, Cedar Rapids, Iowa.
" D. W. C. Rowley, " "
" J. B. Stewart, Des Moines, Iowa.
Mrs. John Plankinton, Milwaukee, Wis.
" J. N. Freeman, " "
" S. S. Merrill, " "
" J. W. Sterling, Madison, Wis.
" Caleb Williams, Marinette, Wis.
" H. P. Van Cleve, Minneapolis, Minn.
" W. M. Tenny, " "
" E. S. Williams, " "
" E. M. Doane, St. Paul, Minn.
" Geo. E. Poinery, Toledo, Ohio.
Miss Helen Peabody, Oxford, Ohio,
Mrs. A. E. Kellogg, Denver, Colo.
" Geo. P. Hays, " "
" J. J. Hagerman, Colorado Springs, Colo.
" P. L. Perrine, Omaha, Neb.
" M. K. Robinson, St. Paul, Neb.
" J. R. Brown, Emerson, Neb.
" J. S. Oliver, Huron, Dakota.
" R. M. Stevenson, Bozeman, Montana.

Recording Secretary.—MISS E. A. BLAIKIE.

Home Corresponding Secretaries.

MRS. GEO. H. LAFLIN. MRS. N. W. CAMPBELL. MRS. N. D. PRATT

Foreign Corresponding Secretaries.

MRS. S. H. PERRY. MRS. H. F. WAITE. MRS. B. DOUGLASS. MISS ANNA

Treasurer.—MRS. C. B. FARWELL, Room 48 McCormick Block.

Managers.

Mrs. D. K. Pearsons, Chicago, Ill.
" W. B. Jacobs, " "
" E. Van Buren, " "
" C. N. Hartwell, " "
" A. C. Knowlton, " "
" J. H. Barrows, " "
" W. H. Rockwood, " "
" S. J. McPherson, " "
" J. H. Worcester, Jr., " "
" M. J. Wilson, " "
Miss Skinner, " "
Mrs. C. B. Nelson, " "
" E. H. Whitney, " "
" L. R. Hall, " "
" W. C. Gondy, " "
" D. C. Marquis, " "
" W. G. Craig, " "
" W. H. Ferry, Lake Forest, Ill.
" J. G. K. McClure, Lake Forest, Ill.
" S. D. Ward, " "
" E. C. Ray, Hyde Park, Ill.
" W. C. Gray, Oak Park, Ill.
" L. M. Angle, Evanston, Ill.
Mrs. Geo. Bancroft, Evanston, Ill.
Miss C. S. Weed, Ypsilanti, Mich.
Mrs. Geo. Landon, Monroe, Mich.
" J. F. Kendall, Laporte, Ind.
" H. A. Edson, Indianapolis, Ind.
" W. Holt, Owatonna, Minn.
" B. C. Ramsey, Minneapolis, Minn.
" Willard Merrill, Milwaukee, Wis.
" S. R. Lapham, La Crosse, Wis.
" E. A. Linsley, Galion, Ohio.
" F. E. Farmer, Denver, Colo.
" S. L. Sibley, Pana, Ill.
" B. M. Grimth, Springfield, Ill.
" C. G. Brownell, Detroit, Mich.
" A. H. Vedder, Milwaukee, Wis.
Miss M. W. Candee, " "
Mrs. Alex. Scott, Russell, Iowa.
" J. F. Young, Vinton, Iowa.
" A. Hardy, Beatrice, Neb.
" J. W. Peterson, Defiance, Ohio.
" J. R. Hall, Minneapolis, Minn.
" John Clarke, Franklin, Ind.
" W. S. Peterson, Huron, Dakota.

Aud[illegible]R. H. M. SHERWOOD.

LETTER POSTAGE, PER HALF O[illegible]ts to all countries where our Board has missions. Letter China should be marked " via San Fr.
PRINTED MATTER.—[illegible] cent for 2 oz. or [illegible]ction thereof.

WOMAN'S FOREIGN MISSIONARY SOCIETY

OF THE PRESBYTERIAN CHURCH.

☞ Correspondence with missionaries, and with the Board of Foreign Missions, is in the hands of Mrs. S. C. PERKINS, Mrs. S. KNEASS and Miss C. E. MORRIS.

☞ Those desiring special objects should address Mrs. J. DE F. JUNKIN.

☞ Mrs. A. L. MASSEY corresponds with the officers of Presbyterial Societies; Miss S. W. DU BOIS, with those of Auxiliaries; Mrs. D. R. POSEY, with young people and Bands.

☞ Mrs. JULIA M. FISHBURN, Treasurer.

☞ All letters to be sent to 1334 Chestnut Street, Philadelphia.

☞ Monthly meeting, first Tuesday of the month, and prayer-meeting, third Tuesday, at 12 M., in the Assembly Room. Hour of Prayer between 5 and 6 every Sabbath afternoon.

FORMS OF BEQUEST AND DEVISE.—*Personal Estate.*—I give and bequeath to the WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia, the sum of —— dollars.

Real Estate.—I give and devise to the WOMAN'S FOREIGN MISSIONARY SOCIETY OF THE PRESBYTERIAN CHURCH, a corporation created under and by virtue of the laws of the State of Pennsylvania, and having its principal place of business in the city of Philadelphia [*here insert a description of the real estate*].

MISSION FIELDS AND SUBJECTS FOR MONTHLY CONCERT.

JANUARY.....General summary.	JULY.....N. A. Indians.
FEBRUARY.....China.	AUGUST.....Chinese in California.
MARCH.....Mexico.	SEPTEMBER.....Japan.
APRIL.....India.	OCTOBER.....Persia.
MAY.....Siam and Laos.	NOVEMBER.....South America.
JUNE.....Africa.	DECEMBER.....Syria.

TEN HISTORICAL SKETCHES of the Missions under the care of the Board of Foreign Missions, separately or bound in one volume, 50 cents per set; ten cents for a single sketch. Address the Treasurer, 1334 Chestnut Street, Philadelphia.

WOMAN'S PRESBYTERIAN BOARD OF MISSIONS

OF THE NORTHWEST.

☞ Presbyterian Mission Room, 48 McCormick Block, S. E. corner Randolph and Dearborn Streets, Chicago, Ills., is open every day at 9 A.M. *All letters to be sent to this room.* The Executive Committee meet here every Friday, at 10 A.M. All persons interested in Mission work are cordially invited.

☞ Correspondence with missionaries in India and Africa, Mrs. S. H. PERRY.

☞ Correspondence with missionaries in China and Japan, Mrs. H. F. WAITE.

☞ Correspondence with missionaries in Persia and with and concerning Missionary Candidates, Mrs. B. DOUGLASS.

☞ Correspondence with missionaries in Mexico, South America, Syria, Siam, and among the North American Indians, Miss ANNA HOLT.

☞ Correspondence concerning Special Objects, Mrs. N. W. CAMPBELL.

☞ Correspondence concerning Home Work and the Organization of Auxiliaries, Mrs. H. LAFLIN and Mrs. N. B. PRATT.

☞ Remittances of money are to be sent to Mrs. C. B. FARWELL, Room 48, McCormick Block, Chicago, Ill.

FORMS OF BEQUEST AND DEVISE.—*Personal Estate.*—I give and bequeath to the Woman's Presbyterian Board of Missions, incorporated in the State of Illinois, the sum of ——, to be appropriated and applied to the mission purposes of said Board.

Real Estate.—I give and devise to the WOMAN'S PRESBYTERIAN BOARD OF MISSIONS, incorporated in the State of Illinois, all that certain [*here insert a short description of the property, ground-rent, or other real estate*], with the appurtenances, in fee simple, to be appropriated and applied, with full powers of sale or mortgage, to the mission purposes of said Board.

Entered at the Post-Office at Philadelphia, Pa., as second-class matter.

PRESS OF HENRY B. ASHMEAD, PHILADELPHIA.